

Grammatical Institutes ;

OR, AN EASY

INTRODUCTION

TO

Dr. *Lowth's* English Grammar :

DESIGNED

FOR THE USE OF SCHOOLS,

And to lead Young Gentlemen and Ladies into the Knowledge of the first Principles of the English Language.

By JOHN ASH, LL.D.

WITH AN

APPENDIX,

CONTAINING,

- I. The Declension of irregular and defective Verbs.
- II. The Application of the Grammatical Institutes.
- III. Some useful Observations on the Ellipsis.
- IV. Exercises of Bad English.
- V. Lessons on the English Language.

TO WHICH ARE ADDED,

SELECT LESSONS, to instil just Sentiments of Virtue into Youth. And a Collection of Books proper for Young Gentlemen and Ladies, to shorten the Path to Knowledge.

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THE

P R E F A C E.

THE Importance of an *English* Education is now pretty well understood; and it is generally acknowledged, that not only for Ladies, but, for young Gentlemen designed merely for Trade, an intimate Acquaintance with the Proprieties and Beauties of the *English* Tongue, would be a very desirable and necessary Attainment; far preferable to a Smattering of the learned Languages.

But then, it has been supposed, even by Men of Learning, that the *Eng-*

lish Tongue is too *vague* and *untractable* to be reduced to any *certain* Standard or *Rules of Construction*; and that a competent Knowledge of it cannot be attained without an Acquaintance with the *Latin*.

For my Part, I hope these Gentlemen are mistaken, because this would be an invincible Obstacle to the Progress of an *English* Education.

This vulgar Error, for so I beg Leave to call it, might perhaps arise from a too partial Fondness for the *Latin*; in which, about two centuries ago, we had the Service of the Church, the Translation of the Bible, and most other Books; few, of any Value, being then extant in our Mother Tongue.

But

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But now the Case is happily altered. Nor do I think the Error above-mentioned would have been so long indulged under the Blessings of the Reformation, had it not been for the many fruitless Attempts which have been made to fix the Grammatical Construction of the *English* Tongue.

Many Gentlemen, who have written on this Subject, have too inconsiderately adopted various Distinctions of the learned Languages, which have no Existence in our own: Many, on the other Hand, convinced of this Impropriety, have been too brief, or at least too general, in their Definitions and Rules, running into the quite opposite Extreme: And most of them, I think, have too much neglected the
Pecu-

Peculiarities of the Language on which they wrote.

These Considerations have induced me to suffer the following little Manual to appear amongst my Friends, in the Manner it now does. How far it may answer the End proposed, I must leave them to determine. If it has any Merit, it must be found in Conciseness, Connection, and Application to the proper Genius of our Mother Tongue.

ADVER.

ADVERTISEMENT.

THE first Impression of this little Treatise was attempted some Years ago, purely to oblige a few of the Author's Friends, who were engaged in the Education of Youth ; and therefore, at that Time, no Means were made Use of to recommend it to the Public.

Two Editions, however, of this little Book have been since published in London, under the Direction of the Reverend Mr. Ryland, of Northampton, who had, as he says, made full Trial of it in his School, for some Years before, with singular Success.

*Thus recommended, it has been well received by the Public ; and this Circumstance has induced the Author to revise the original Copy, to which he has now made some Amendments and Additions, which, he flatters himself, will render it more acceptable
and*

and useful to those Gentlemen and Ladies, who may think proper to make Trial of it in their Schools or Families.

The Editor of the two Editions above-mentioned, was pleased to give this little Manual to the Public as The Easiest Introduction to Dr. Lowth's English Grammar ; which Title, in Part, it still retains ; though the Author is apprehensive it was first printed before the earliest Edition of that valuable Book ; and if he has in some few Instances presumed to differ from so great a Man, yet, as he has done it on Principles which to him appeared to be satisfactory, he is confident the candid and critical Reader will not impute it to Affectation or Vanity.

A N
INTRODUCTION
TO THE
Grammatical Institutes.

Of the ALPHABET, and the Sounds
of the Letters.*

THE *English Alphabet* consists of twenty-
six Letters, viz. *a, b, c, d, e, f, g, h,*
i, j, k, l, m, n, o, p, q, r, s, t, u, v, w,
x, y, z.

Six of these Letters, viz. *a, e, i, o, u, y,*
are called *Vowels*, from *Vox*, a Voice or
Sound, because they make distinct Sounds
of themselves.

All the Letters in the Alphabet, except
the Vowels, viz. *b, c, d, f, g, h, j, k, l,*
m, n, q, r, s, t, v, w, x, z, are called *Con-*
sonants, from *consona*, to sound together;
because they cannot be sounded without
some Vowel joined to them.

Each of the Vowels has at least three di-
stinct

* From *alpha, beta*, the two first Greek Letters.

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finest Sounds, the *broad* or *full*, the *narrow* or *slender*, and the *middle* or *intermediate*, which will more fully appear from the following Tables.

<i>Vow.</i>	<i>Broad.</i>	<i>Mid.</i>	<i>Narrow.</i>
A.	all	an	Ale
E.	them	her	me
I.	bind	Bird	Bill
O.	Tom	Ton Tone	Tomb
U.	us	Use	Rule
Y.	by	Phyfic	Bully

In the above Sounds we may observe the following Similarities.

a.	broad	}	all	Tom	
o.	broad				
i.	mid.	}	Bird	Tom	us
o.	mid.				
u.	broad	}			
e.	nar.				
i.	nar.	}	me	Bill	Bully
y.	nar.				
i.	broad	}	bind	by	
o.	broad				
o.	nar.	}	Tomb	Rule	
u.	nar.				

A.

A is *broad* in most Words before *ld*, *lk*, *ll*, and *lt* ; as *bald*, *walk*, *Wall*, *Altar* :
It

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It has likewise the *broad* Sound, for the most Part, between *w* and *r*, or *t* ; as *War, Water*.

A is *narrow* in all Words or Syllables that are lengthened by the final *e* ; as *Babe, Blade, Fate, relate* : It is likewise *narrow* in all Words compounded with *ation* ; as, *Salvation, Relation*.

In most other Words the *middle* Sound prevails.

E.

E is for the most Part *narrow* when it ends a Word ; as, *Epitome, Apostrophe, me, he, she, be* ; as likewise in all Words compounded, with *be* ; as *below, bespeak*.

E has most commonly the *middle* Sound when it ends a Syllable, or is not joined in Pronunciation to the following Consonant ; as, *Lever, Fever, elope, escape*.

When *E* is joined to the following Consonant, it is generally pronounced *broad* ; as, *fell, let, bend*.

I.

I is always *broad* when the Syllable in which it occurs is made long by the final *e* ; as, *Pine, Bite, Lime* ; also generally when

when it goes before *gh, gn, ld, mb, and nd*; as *Sigh, Sign, mild, climb, find*.

The *middle* Sound of the *I* is used before *rd*; as, *Bird, third*, and occurs but seldom.

I is *narrow* when pronounced *short* with a following Consonant; as, *Pin, Sin, Mill, till*.

O.

O has the *second middle* Sound when the Syllable in which it stands is lengthened by the final *e*; as, *Toe, Doe, Lobe, Robe*. For the other Sounds of this Letter, perhaps no certain Rules can be given.

U.

The *broad* Sound of the *U* is used when joined in Pronunciation to the following Consonant; as, *unto, upon, Gun, Pun*.

The *middle* Sound prevails in those Words that are lengthened by the final *e*, as *Mule, mute, refuse, abuse*.

U is *narrow* when it comes after *r*, and is pronounced long, or not immediately joined to the following Consonants; as, *rude, Ruby, Ruin*.

Y.

Y, at the End of a Word of one Syllable, or such as are accented on the last Syllable, is *broad*; as, *Sky, fly, try, comply*: But in the End of Words of more than

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than one Syllable, and not accented on the last, it is generally *narrow*; as *possibly*, *Folly*, *Poverty*.

All Vowels, when pronounced *short* and negligently with a following Consonant, in a Syllable not accented, have nearly the same Sound; as *Atar*, *alter*, *Manor*, *Murmur*, *Satyr*.

Of DIPHTHONGS*.

WHEN two Vowels meet in the same Syllable, they make what is called a *Diphthong*.

There are no less than twenty *Diphthongs* in the English Language; which with their Sounds are expressed in the following Tables.

<i>Diph.</i>	<i>Broad.</i>	<i>Middle.</i>	<i>Narr. S.</i>
aa.	Balaam	Isaac	
ai.	Praise		
au.	Author	Aunt	Guage
aw.	Awl		
ay.	say		
ea.	Beam	Bread	Heart
ee.	see		
ei.	Vein		Eight
eo.	George	Leopard	People

* From *dis* twice, *Phthongos*, a Sound.

<i>Diph.</i>	<i>Broad.</i>	<i>Middle.</i>	<i>Narr. S.</i>
eu.			Feud
ew.			few
ey.	Eye		Key.
ie.	Cashier	Friend	Chief
oa.	Boat		
oi.	Oil		
oo.	Floor	Flood	Food
ou.	Soul	Couple	could
ow.	mow	now	
oy.			
ui.	Guide	build	Fruit.

To these we may add *ae* and *oe*, which are used only in Words derived from the *Latin* and *Greek*; as, *Cæsar*, *Phæbe*; and chiefly retained in proper Names.

When three Vowels meet together in a Syllable, they make a *Triphthong*.

eau.	Beauty	uai.	quaint
eye.	Eye	uea.	quealy
ieu.	Lieu	uee.	queer
iew.	View	you.	young

Unless *y* at the Beginning of Syllables be a Consonant, which some Authors will not allow it to be, in any Case whatsoever.

Here we may observe, that though the Vowels and Diphthongs, and the Words
in

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in which their different Sounds occur, are so numerous, yet, perhaps, there are not many more than a Dozen full and distinct Vowel Sounds in the English Language ; which I think will appear to any one who carefully consults the foregoing Tables.

Of CONSONANTS.

C.

C has two Modifications, the *hard*, and the *soft* ; as, *Cull*, *Cell*.

C is always *hard*, like K, before *a*, *o*, *u*, : and all *Consonants*, and at the *End* of Syllables or Words ; as, *call*, *Coal*, *cut*, *accest*, *Public*. But *soft*, like S, before *e*, *i*, and *y* ; as *cease*, *Cit*, *Cyprus*.

G.

G has likewise a *hard* and a *soft* Modification ; as, *Gun*, *Gin*.

G is *hard* before *a*, *o*, *u*, and all *Consonants*, and at the *End* of Words ; as *gat*, *got*, *Gut*, *glad*, *Fug*.

G. is for the most Part *soft* before *e*, *i*, and *y* ; as *Gem*, *Gill*, *Clergy* : But all proper Names in the Bible have G *hard* before *e* and *i* : as *Gera*, *Gilboah*. G is likewise hard in many English Words before *e* and *i* : as, *Geese*, *geld*, *get*, *Gear*, *Girl*, *give*,
B 2 giddy,

giddy, Dagger, Anger : And in many more which may be supplied by Observation.

Ch.

Ch has one *hard* and two *soft* Modifications ; as, *Baruch* (Baruk), *Arch*, *Chaise* (Shaife). The *first* prevails in Words of *Hebrew* and *Greek* Original, and the *last* in such as come from the *French*.

Ph.

Ph, when joined in the same Syllable, is sounded like *F* ; as, *Asaph*, *Elephant*.

S.

S has two Modifications, a *sharp* and a *flat* ; as, *this*, *these*. The *flat* Sound prevails in the End of all Words made plural, or otherwise increased by the Addition of *s* ; as *Pins*, *Foxes*, *loves*.

Th.

Th has likewise a *sharp* and a *flat* Sounds ; as, *thin*, *thine*.

Ti.

Ti before a Vowel is frequently softened down to *sh* ; as *Station*, in which the Sound of the *i* is nearly, if not quite, lost.

W.

W in Diphthongs and Triphthongs, as
in

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in *few*, *View*, must be a Vowel : But in other Cases, especially in the Beginning of Words, it must be a *Consonant* ; as, *We*, *William*.

Of the POINTS or STOPS, and other Characters made Use of in Writing.

A *Comma* [,] denoting perhaps, especially in long Sentences, a little Elevation of the Voice, is the *shortest* Pause, and may be held while you count *one*.

A *Semicolon* [;] denoting, for the most Part, an *Evenness* of the Voice, and may be held while you count *two*.

A *Colon* [:] marks a little Depression of the Voice, and requires a Pause while you count *three*.

A *Period* [.] is a *full Stop*, denoting yet a *greater* Depression of the Voice than a Colon, and may be held while you count *four*.

A *Note of Interrogation* [?] is placed at the end of a *Question*, and denotes an Elevation of the Voice, and rather a Smartness of the Pronunciation.

A *Note of Admiration* [!] is used after a Word or Sentence that expresses Surprise or Emotion, and denotes a Modu-

lation of the Voice suit to the Expression.

A *Quotation* ['—' or "—"] includes a Sentence, &c. taken from an Author, or introduced as spoken by another.

A *Parenthesis* (*to be avoided as much as possible*) is used to include one Sentence in another, and denotes a Suppression of the Voice and a hasty Pronunciation.

A *Caret* [^] denotes an Interlineation, and shews where to bring in what was omitted in the first writing.

A *Hyphen* [-] is used to join the Parts of a Word together, especially such as are written partly in one Line and partly in another. The Word in this Case is to be divided according to the most natural and approved Rules for the Division of Syllables.

An *Apostrophe* ['] is a Sign of Contraction ; as lov'd, for loved.

A *Paragraph* [¶] is sometimes used to distinguish the beginning of a new Subject.

A *Diæresis* ["] is used to divide two Vowels which would otherwise be sounded together.

Several

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Several Notes, as, an *Asterisk* [*], an *Obelisk*, &c. [†, ‡, §], are used as References to some Observations in the Margin.

The Learner may observe that the following Words are always distinguished in Writing by a capital Letter, viz.

The *first* Word of any *Writing*, *Letter*, or *Discourse*: The *next* Word after a *Period*: The *Pronoun* *I*, and the *Interjection* *O*: The *first* Word of every Sentence taken from an *Author*, or introduced as spoken by another: Every *Title* and *proper Name* of a Place or Person: And the *first* Word of every *Line* or *Verse* in *Poetry*.

Many *Authors* of the first Rank choose to begin every *Noun* or *Substantive* with a *Capital*, some the next Word after a *Colon*; and other remarkable *Adjectives*, and such as are put *absolutely*.

Grammatical Institutes ;

OR,

GRAMMAR*,

Adapted to the English Tongue.

1. **I**N *English* there are *ten* Kinds of Words of Parts of Speech, viz.
Article, Noun, Adjective, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition, and Interjection.

Of an ARTICLE†.

2. **A**N *Article* is a Part of Speech *set* before *Nouns* to fix their vague Signification : as, *a* Man, *the* Man ; *an* House, *the* House. The Articles are, *an*, *a*, and *the*.

* From the *Greek* Word *Gramma*, a Letter, and is the Art of expressing our Thoughts with Propriety, either in Speaking or Writing.

† From the *Latin*, Word *Articulus*, a Joint or small Part.

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Of a NOUN†.

3. **A** *Noun*, or, *Substantive*, is the *Name* of any *Person*, *Place*, or *Thing*; as *John*, *London*, *Honor*, *Goodness*.

4. There are *two numbers*: The *Singular*, which speaks of *one*; as a *Man*, a *Troop*; and the *Plural*, which speaks of *more than one*; as, *Men*, *Troops*.

5. The *Plural* is usual formed by adding *s* to the *Singular*: as *Noun*, *Nouns*; *Verb*, *Verbs*.

6. When the *Singular* ends in *s*, *x*, *ch*, or *sh* the *Plural* is formed by adding the Syllable *es*; as, *Miss*, *Misses*; *Box*, *Boxes*; *Peach*, *Peaches*; *Brush*, *Brushes*.

7. When the *Singular* ends in *y* with a *Consonant* before it, the *Plural* is formed by changing the *y* into *ies*; as, *Lady*, *Ladies*; *Cherry*, *Cherries*. When the *Singular* ends in *f* or *fe*, the *Plural* is formed by changing the *f* or *fe* into *ves*: as, *Life*, *Lives*; *Halt*, *Halves* &c. except *Dwarf*, *Grief*, *Hoof*, *Muff*, &c. which take *s*, to make the *Plural*.

8. Sometimes the *Plural* is formed by adding the Syllable *en*; as, *Ox*, *Oxen*; sometimes by changing the *Vowel*; as *Man*,

† From *Nomen*, a Name.

Men : and sometimes by changing the *Vowels* and *Consonants* : as, *Penny*, *Pence* ; *Mouſe*, *Mice*.

9. Some few Words, coming immediately from the *Hebrew*, form the *Plural* by adding *im* to the *Singular* : as, *Cherub* *Cherubim* : *Seraph*, *Seraphim* Some from the *Greek*, ending in *on*, change the *on* into *a*, as, *Phænomenon*, *Phænomena*. Some from the *Latin* in *us*, change the *us* into *i* : as, *Radius*, *Radii* ; *Magus*, *Magi*.

10. Some Nouns have *no Plural* ; as, *Wheat*, &c. : others *no Singular* ; as, *Aſhes*, &c. : and some are the *ſame* in *both Numbers* ; as *Sheep*, &c.

11. There are *two Genders** ; the *Maſculinet*, and the *Feminine*†.

12. The *Maſculine* denotes the *He-kind* ; as, a *Man*, a *Prince*.

13. The *Feminine* denotes the *She-kind* : as, a *Woman*, a *Princeſs*.

14. Nouns ſignifying Things *without Life* are *properly* of *no Gender* ; as, a *Pen*, a *Table*.

15. By a common Figure in the *English Tongue*, the *Sun* is of the *Maſculine* :

* From *Genus*, a Sex or Kind.

† From *Mas*, the Male-kind.

‡ From *Femina*, a Woman.

the *Moon*, the *Church*, *Ships*, and frequently *Countries* and *Virtues*, such as *France*, *Spain*, *Faith*, *Hope*, &c. are of the *feminine Gender*.

16. Here likewise it may be necessary to observe,

Masculine.

Feminine.

Abbot

Abbess

Actor

Actress

Adulterer

Adulteress

Ambassador

Ambassadress

Administrator

Administratrix

Baron

Baroness

Bachelor

Maid

Boar

Sow

Boy

Girl

Bridegroom

Bride

Brother

Sister

Buck

Doe

Bull

Cow

Bullock

Heifer

Cock

Hen

Count

Countess

Duke

Duchess

Dog

Bitch

Deacon

Deaconess

Drake

Duck

Electer

Electress

Executor

Executrix

Masc.

<i>Masc.</i>	<i>Fem.</i>
Emperor	Empress
Father	Mother
Friar	Nun
Governor	Governess
Gander	Goose
Husband	Wife
Horse	Mare
Heir	Heiress
Hunter	Huntress
Jew	Jewess
King	Queen
Lord	Lady
Lad	Lass
Lion	Lioness
Marquis	Marchioness
Man	Woman
Master	Mistress
Miler	Spawner
Nephew	Niece
Prince	Princess
Prophet	Prophetess
Poet	Poetess
Patron	Patroness
Ram	Ewe
Son	Daughter
Stag	Hind
Shepherd	Shepherdess
Tutor	Tutoress
Viscount	Viscountess

Masc.

<i>Masc.</i>	<i>Fem.</i>
Uncle	Aunt
Widower	Widow
Wizard	Witch
Whoremonger	Whore

17. *Nouns* have two Cases; the *Nominative**, and the *Genitive*†. The *Genitive* Case is formed by adding *s*, with an *Apostrophe*, to the *Nominative*: as *Men*, *Men's*; *Ox*, *Ox's*.

* From *nominativus* (*a nomino*), naming.

† From *genitivus* (*a gigno*), natural or belonging to, and therefore some Authors have called it the *possessive* Case.

NOTE 17. In the Formation of this Case I have complied with a late Refinement, and what I really think a corrupt Custom. The *genitive* Case, in my Opinion, might be much more properly formed by adding *s*, or when the Pronunciation requires it, *es* without an *Apostrophe*: as, *Men*, *Menes*; *Ox*, *Oxes*; *Horse*, *Horses*; *Ass*, *Asses*.

This Case undoubtedly came from the *Saxon*; and the best *English* Writers after the *Norman* Conquest, even down to the Time of *Chaucer* and the Reformation, formed it just in the same Manner they did the *plural* Number, viz. by the addition of *s*, *es* or *is*, and were rather sparing in the Use of it. After that the *is* and *es* were discontinued by Degrees, though the latter, in a few Instances, is retained to this Day in the Version of the Bible.

As to the *Apostrophe*, it was seldom used to distinguish the *genitive* Case till about the Beginning of the present Century and then seems to have been introduced by Mistake.

At

At that Time the *genitive Case* was supposed to have had its Original from a Contraction ; as, *John's Book*, for *John his Book* : But that Notion has been sufficiently exploded : And therefore the Use of the Apostrophe, especially in those instances where the Pronunciation requires an additional Syllable, is, I presume, quite indefensible. To write *Ox's*, *Ass's*, *Fox's* and at the same Time pronounce it *Oxes*, *Asses*, *Foxes*, is such a Departure from the original Formation at least in Writing, and such an inconsistent Use of the *Apostrophe*, as cannot be equalled perhaps in any other Language ; and though it may be said that the *Apostrophe* has some Propriety as a Note of Distinction, yet no one, I think, who has any Knowledge of Grammar, can well mistake the *plural Number* for the *genitive Case*. However, it appears to me, at present, to be a Distinction of very little Importance. Formerly there were Notes used to distinguish the *ablative Case singular* of Latin Nouns of the first Declension, and the *Genitive* of the Fourth, which are now laid aside by correct Writers ; and I cannot but think that some Time or other, this will be the fate of the *Apostrophe* in the *genitive Case*.

Of an ADJECTIVE*.

18. **A**N *Adjective* is a Word that signifies the *Quality* of any Person, Place, or Thing ; as, a good Man, a great City, a fine House.

19. Most *Adjectives* have, at least, two *Degrees of Comparison* ; which are commonly called the *Comparative* and the *Superlative*.

20. The

* From *ad*, to, and *jacio*, to put.

20. The *Comparative* is formed, for the most Part, by adding *er* to the *Positive*; as, long, *longer*; short, *shorter*. The *Superlative*, by adding *est*; as long, *longest*, &c.

21. These *Degrees* of *Comparison* are frequently formed by the *Adverbs*, *very* *infinitely*, *more*, *most*, *less*, *least*: as, *most* short, *very*, *most*, or *infinitely* short; *less* common, *least* common, &c.

22. There are a *few* *Adjectives* peculiar in their *Comparison*; as, *good*, *better*, *best*; *bad*, *worse*, *worst*, &c.

Of a PRONOUN*.

23. A *Pronoun* is a Word used instead of a Noun, to avoid the too frequent Repetition of the same Word; as, "The Man is merry, *he* laughs, *he* sings."

24. The following *Pronouns* (it only excepted) have three Cases, *Nominative*, *Genitive*, and *Accusative*†, in each Number.

C 2

Sing.

NOTE 20. *Long* is the *positive* State of the *Adjective*: and therefore, as many Authors observe, cannot be properly called a *Step* or *Degree*.

* From *pro*, for, and *Nomen*, a NOUN.

† From *accuse*, to accuse, because this Case receives the Force of Accusation of the Verb.

NOTE 24. Some Grammarians would have *mine*, *thine*,
ours,

<i>Sing.</i>		<i>Plu.</i>
<i>Nom.</i> I		We
<i>Gen.</i> mine, my		ours
<i>Accu.</i> me		us
<i>Nom.</i> Thou		Ye, you
<i>Gen.</i> thine		yours, your
<i>Acc.</i> thee		you

<i>Singular.</i>		
<i>Nom.</i>	<i>Gen.</i>	<i>Acc.</i>
He	his	him
She	hers, her	her
It	its	

<i>Plural.</i>		
<i>Nom.</i>	<i>Gen.</i>	<i>Acc.</i>
They	theirs, their	them

25. *Who, whosoever*, and the pronominal Adjectives, *one, other*, and *another*, are thus varied,

<i>Singular and Plural.</i>		
<i>Nom.</i>	<i>Gen.</i>	<i>Acc.</i>
Who	whose	whom
whosoever	whosoever	whomsoever

Sing.

ours, yours, &c. to be the only genitive Cases of the Primitive Pronouns; and *my, thy*, &c. to be pronominal Adjectives derived from them: but as *his* and *its*, which are confessedly genitive Cases, are joined to Nouns as well as *my, thy*, &c. I thought best to range them as I have done above, and shall provide for the proper Use of Each Variation in the Rules of Syntax.

43. These *Modes* and *Tenses* are partly formed by the *Verb itself* and partly by the Assistance of *Signs*.

44. There are *two Modes* formed from the *Verb itself*: The *Indicative* as, I *love*: and the *Imperative*; as *love* thou. And likewise *two Tenses*: the *Present*; as, I *love*: and the *Past*; as I *loved*.

45. The *auxiliary** *Signs* are *to do, did, have, had, shall, will, may, can, must, might, would, could, should*.

46. *To*, is a *Sign* of the *infinitive Mode*: as, *to be*; *to love*.

47. *May*, *That* that now is, and the *Action unfinished*: as, I *write*, or I *am now writing*, the *Letter*. The *Imperfect* denotes the *Time past indeterminately*, and the *Action to have been completed* at any past *Time* that may be specified: as, I *wrote* the *Letter*, or I *began and finished the Writing* of the *Letter* this *Morning*, *Yesterday*, a *Week ago*, &c. The *Perfect* denotes the *Time just past*, and the *Action fully completed*: as I *have writtten* the *Letter*, or I *have just now finished the Writing* of the *Letter*. The *Pluperfect* denotes the *Time past*, and the *Action to have been completed prior* to some other *Circumstance* specified in the *Sentence*: as, I *had written* the *Letter*, or I *had finished the Writing* of the *Letter*, before you came in. The *Future* denotes the *Time to come* and the *Action to be completed* at any future *Time* that may be mentioned: as I *will write* the *Letter*, or I *will begin and finish the Writing* of the *Letter* to-night, to-morrow, &c.

The other *Forms* of these *Tenses*, viz. I *am writing*, I *was writing*. I *have been writing*, I *had been writing*, I *will be writing*, seem for the most Part, to leave the *Action undetermined*.

* From *auxilior*, to help.

47. *May, can, must, might, would, could, should,* and their Inflections *†, mayest canst, mightest, wouldest, couldst, shouldest,* are Signs of the *potential* Mode.

48. *Do,* and its Inflections, *didst, doth, or does,* are Signs of the *present* Tense.

49. *Did,* and its Inflection, *didst,* are Signs of the *imperfect* Tense.

50. *Have,* and its Inflections, *hast, hath, or has,* are Signs of the *perfect* Tense.

51. *Had,* and its Inflection, *hadst,* are Signs of the *perfect* Tense.

52. *Shall* and *will,* and their Inflections, *shalt* and *wilt* are Signs of the *future* Tense.

53 In Verbs there is a Reference to *three Persons* in each Number ; as, *Singular, I love, thou lovest, he loveth ; Plural. We love, ye love, they love* The *second* Person of the Verb in the *singular* Number is formed out of the *first*, by adding *est* or *st* ; the *third* by adding *eth, th, es,* or only *s*.

St is added, instead of *est*; *th*, instead of *eth*, to Verbs ending in *e* : as, *love, lovest; prove, proveth* : *es* to such as end in *ss, x,* and

† From *inflecto*, to change (the Ending.)

NOTE. The auxiliary Signs seem to have the Nature of Adverbs.

Do, have and *will,* when they are not joined to Verbs to distinguish the Circumstance of Time are absolutely Verbs : as, *I do it, I have it, I will it.*

and *o* : as, *pass*, *passes* : *fix* *fixes* ; *go*,
goes. When *est* or *eth* is added to a Verb
 ending in a *single Consonant*, preceded by a
single Vowel bearing the Accent, that *Con-*
sonant is doubled; as, *forget*, *forgettest*, *forget-*
teth.

54. The *first Person* speaks of himself; as,
 " *I John* take thee *Elizabeth*."

55. The *second Person* has the Speech
 directed to him, and is supposed to be *pre-*
sent; as, " *Thou Harry* art a wicked Fel-
 low."

56. The *third Person* is spoken of, or de-
 scribed, and supposed to be *absent*; as,
 " *That Thomas* is a good Man."

57. The *Verb itself* has but two *Termin-*
ations respecting Time; as, *love* and *loved* ;
 which last may be called the Inflection of
 the *preter* or *past Tense*. And when this In-
 flection of the *preter* *tense* is formed by
 adding *d*, or *ed* to the *first Person Present*
Tense, the Verb is *regular*, and is declined
 after the following Examples.

INDICATIVE MODE.

Present Tense.

58. *Sing.* I love or do love, thou lovest or
 dost love, he loveth or loves, or doth or does
 love. *Plu.* We love or do love, ye or you love
 or do love, they love or do love. *Imper-*

Imperfect Tense.

59. *Sing.* I loved or did love, thou lovedst or didst love, he loved or did love. *Plu.* We loved or did love, ye loved or did love, they loved or did love.

Perfect Tense.

60. *Sing.* I have loved, thou hast loved, he hath loved. *Plu.* We have loved, ye have loved, they have loved.

Pluperfect Tense.

61. *Sing.* I had loved, thou hadst loved, he had loved. *Plu.* We had loved, ye had loved, they had loved.

Future Tense.

62. *Sing.* I shall or will love, thou shalt or wilt love, he shall or will love. *Plu.* We shall or will love, ye shall or will love, they shall or will love.

63. *Some Verbs* in this Mode will admit of a *second Future*, especially such as signify the *completing* of any Thing : as, I *shall* or *will have finished* it to-morrow,

IMPERATIVE MODE.

64. *Sing.* Love, do thou love, or love thou. *Plu.* Love, do ye love, or love ye.

POTEN-

NOTE 64. *Let*, commonly called a *Sign* of the imperative Mode, is *properly a Verb* in that Mode : as, in the Example, *let him love*, the Meaning is, *permit* or *suffer* him to love : *Let*, therefore, seems to be a Verb of the imperative, and *love* of the infinitive Mode; the Sign, so being understood, though not expressed.

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POTENTIAL MODE.

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Present Tense.

65. *Sing.* I must, may, can, would, could, or should love : thou must, mayest, canst, wouldst couldest, or shouldest love ; he must, may, can, would, could, or should love. *Plu.* We must, may, can, would, could, or should love ; ye, &c.

Perfect Tense.

66. *Sing.* I must, might, would, could, or should have loved ; thou must, mightest, wouldst, couldest, or shouldest have loved ; he must, might, would, could, or should have loved. *Plu.* We must, might, would, could, or should have loved ; ye, &c.

67. The *pluperfect* Tense, in *this Mode*, is *best* expressed by the *perfect* : as, I *might have loved* her before the Time you mentioned.

68. the *Future Tense* of *most Verbs* in *this Mode*, is *best* expressed by the *present* : as, *may love* to-morrow.

69. There is a *subjunctive* * or *conditional* Form, which *drops* the *personal Termination* in certain Tenses of *this Mode* ; as, though thou *love*, though he *love*.

D

INFI-

* From *sub*, under, and *jungo*, to join.

INFINITIVE MODE.

70. *Present Tense*, to love ; *Perfect* to have loved ; *Future*, about to love.

The DECLENSION of the
NEUTER VERBS.

INDICATIVE MODE.

Present Tense.

71. *Sing.* I am, thou art, he is. *Plu.* We are, ye or you are, they are.

Imperfect Tense.

72. *Sing.* I was, thou wast, he was. *Plu.* We were, ye were, they were.

Perfect Tense.

73. *Sing.* I have been, thou hast been, he hath or has been. *Plu.* We have been, ye have been, they have been.

Pluperfect Tense.

74. *Sing.* I had been, thou hadst been, he had been. *Plu.* We had been, ye had been, they had been.

Future Tense.

75. *Sing.* I shall or will be, thou shalt
or

or wilt be, he shall or will be. *Plu.* We shall or will be, ye shall or will be, &c.

Second Future.

76. *Sing.* I shall or will have been, &c.

IMPERATIVE MODE.

78. *Sing.* Be, do thou be, or be thou.
Plu. Be, do ye be, or be ye.

POTENTIAL MODE.

Present Tense.

79. *Sing.* I must, may, can, would, could, or should be ; thou must, mayest, canst, wouldst, couldst, or shouldest be ; he, &c. *Plu.* We must, may, can, would, could, or should be ; ye, &c.

Perfect and Pluperfect Tense.

80. *Sing.* I must, might, would, could, or should have been ; thou must, mightest, wouldst, couldst, or shouldest have been ; he must, might, would, could, or should have been. *Plu.* We must, might, would, could, or should have been ; ye, &c.

81. The *future Tense* in this Mode, is best expressed by the *present* : as, I may be to-morrow.

82. The *subjunctive* Form of this Verb is thus distinguished :

D 2

Present

Present Tense.

Sing. Though I be, though thou be, though he be. *Plu.* Though we be, though ye be, though they be.

Imperfect Tense.

Sing. Though I were, though thou wert, though he were. *Plu.* Though we were, though ye were, though they were.

INFINITIVE MODE.

83. *Present*, to be ; *Perfect*, to have been ; *Future*, about to be.

84. When the *Termination* of the *preter* Tense is not formed by adding *d*, or *ed*, to the *first Person* of the *present* Tense *singular*, the Verb may be called *irregular* ; but that *Irregularity* being discovered and observed in the *preter* Tenses, the Verb is declined, in *all other Respects*, as the *regular* Verbs.

85. The most *common Irregularity* is when the *d*, or *ed*, for better Sound's Sake, is changed into *t* ; and this is for the most Part, the Case, when the Verb itself ends in *f*, *p*, and *x* ; as, *pust*, *wrapt*, and *mixt* ; for *puffed*, *wrapped*, and *mixed*, &c.

Of

NOTE. The *same Irregularity*, or *Contraction*, frequently occurs in Verbs of other *Terminations*. For some *different Irregularities* we refer to the following Head of *Participles*.

Of a PARTICIPLE*.

86. **A** *Participle* is derived of a *Verb*, and partakes of the Nature both of the *Verb* and the *Adjective*.

* From *participio*, to partake.

NOTE 86. The *Participle*, so far as it expresses the *Circumstance* of the Noun to which it is joined by the neuter Verb, has the *Nature* of an *Adjective* : but, as implying the *Action* of some *Agent*, it has the *Nature* of the *Verb*.

The *Passive Participle* seems to have been invented more fully to express that *Influence* or *Dependence* which the *Agent* and *Object* of a Verb have on each other : as, "John loves Elizabeth ; or, Elizabeth is loved by John." "The King wrote the Letter ; or, the Letter was written by the King."

Here *loved* and *written*, so far as they express the *Circumstances* of the Nouns to which they are joined by the neuter Verb, may be considered as *Adjectives* ; but, in another View, as they imply the *Action* or *Force* of some *Agent* or *compulsive Cause*, they may be considered as *Verbs*.

Hence it is, that *Verbs intransitive*, which have no object, can have no *passive Participle* ; some of them have a *participial Form* joined to the neuter Verb : as, "The Man is fallen ; The Sun is risen." But as *fallen* and *risen* have no Reference to any *Agent* or *Compulsive Cause* different from the Subject of the Verb, so they cannot with any Propriety be denominated *passive Participles* : And, notwithstanding their Form, they differ very little, if any Thing, from common *Adjectives*.

The same Thing may be observed of the *active Participle* : as, "The Master is writing, the Horse is trotting." Here the *Participle* implies both the *Circumstance* and the *Action* of the Noun to which by the neuter Verb, and therefore has the Property of a *Participle*. But if

87. There are *two Participles*, pertaining to the Verbs; the *active*, which *always* ends in *ing*; and the *passive*, which for the *most* Part ends in *ed*; as, from the Verb *call*, are derived the Participles *calling* and *called*. In the Formation of the Participles, if the Verb ends in *e*, the *e* is omitted; as, *love*, *loving*, *loved*. If it ends in a *single Consonant*, preceded by a *single Vowel* bearing the Accent, that *Consonant* is *doubled*; as, *commit*, *committing*, *committed*.

88. The *passive Participle* is, for the *most* Part, the *same* with the *preter*, or *past Tense* of the Verb; but in *both* these, there are many *Irregularities*; the chief of which may be gathered from the following Catalogue.

<i>Present</i>	<i>Preter.</i>	<i>Parti.</i>
Bake	baked	baked, baken
Begin	began	begun
Bear	bore	borne
	bare	born
Beat	beat	beaten
Behold	beheld	beheld
		beholden

Bend

we use the same Word in a merely descriptive Sense, as, The *writing* Master, the *trotting* Horse," it loses the Property of a Participle, and becomes a mere *Adjective*.

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Bend	bended, bent	bent	[rest
Bereave	bereft	bereaved,	be-
Befeech	besought	besought	
Bid	bid	bidden	
Bind	bound	bound	
Bite	bit	bitten	
Bleed	bled	bled, blooded	
Blow	blowed	blowed	
	blew	blown	
Break	broke, brake	broken	
Breed	bred	bred	
Bring	brought	brought	
Build	built	builded, built	
Buy	bought	bought	
Catch	caught	catched, catcht	
Chide	chid, chidden	chid	
Choose	chose	chosen	
Cleave	clove, clave	cloven, cleft	
Clothe	clad	clothed, clad	
Creep	creeped, crept	creeped, crept	
Dig	digged, dug	dug	
Do	did	done	
Draw	drew	drawn	
Dream	dreamed	dreamed	
	dreamt	dreamt	
Drink	drank	drunk	
Drive	drove	driven	
Eat	ate	eaten	
Feed	fed	fed	

Present

<i>Present.</i>	<i>Preter.</i>	<i>Parti.</i>
Feel	felt	felt
Find	found	found
Fling	flung	flung
Forfake	forfook	forsaken
Freight	freighted	fraught
Freeze	froze	frozen
Get	got, gat	gotten
Geld	gelt	gelded
Gild	gilt	gilt
Gird	girded, girt	girded, girt
Give	gave	given
Grave	graved	graved, graven
Grind	ground	ground
Hang	hanged, hung	hanged
Have	had	had
Heave	heaved, hove	heaved, hoven
Help	helped	helped, holpen
Hew	hewed	hewn
Hide	hid	hidden
Hold	held	holden, held
Keep	kept	kept
Know	knew	known
Lade	laded	laden
Lay	laid	laid
Lead	led	led
Leap	leaped, leapt	leaped, leapt
Leave	left	left
Lend	lent	lent
Load	loaded	loaded, loaden
		Lose

<i>Present.</i>	<i>Preter.</i>	<i>Parti.</i>
Lose	lost	lost
Make	made	made
Meet	met	met
Mow	mowed	mowed, mown
Rend	rent	rent
Ride	ride, rode	ridden
Ring	rang	rung
Rive	rived	riven
Rot	rotted	rotten
Run	ran	run
Say	said	said
Saw	sawed	sawn
See	saw	seen
Seek	sought	sought
Seeth	sod	sodden
Sell	fold	fold
Send	fent	fent
Shake	shoot	shaken
Shave	shaved	shaved, shaven
Shear	shore	shorn
Shew	shewed	shewn
Shoe	shod	shod
Shoot	shot	shot
Shrive	shrove	shriven
Sing	sang	sung
Sink	sank	sunk
Sit	sate	sat, sitten
Slay	slew	slain
Slung	slung, slang	slung

Smite

<i>Present.</i>	<i>Preter.</i>	<i>Parti.</i>
Smite	smote	smitten
Sow	sowed	sown
Speak	spoke	spoken
Speed	sped	sped
Spell	spelt	spelt
Spend	spent	spent
Spill	spilled, spilt	spilled, spilt
Spin	spun, span	spun
Spring	sprang	sprung
Sting	stung, stang	stung
Steal	stole	stolen
Stick	stuck	stuck
Stride	strode	stridden
Strike	struck	struck
String	strang	strung
Sweep	swept	swept
Swear	swore	sworn
Sweat	sweated	sweated
Swell	swelled	swoln
Swim	swum, swam	swum
Take	took	taken
Teach	taught	taught
Tear	tore	torn
Tell	told	told
Throw	threw	thrown
Think	thought	thought
Tread	trod	trodden
Wear	wore	worn
Weave	wove	woven

Win

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<i>Present.</i>	<i>Preter.</i>	<i>Parti.</i>
Win	won	won
Wind	wound	wound
Work	wrought	wrought
Wring	wrung	wrung
Write	wrote	written

89. The *following* are *intransitive* Verbs, and have, properly speaking, no *passive* Participle.

<i>Present.</i>	<i>Preter.</i>	<i>Parti. Form.</i>
Abide	abode	
Arise	arose	arisen
Awake	awaked, awoke	awaked
Cleave	cleaved, clave	cleaved
Cling	clang, clung	clung
Come	came	come
Creep	creeped, crept	crept
Crow	crew	crowed
Deal	dealt	dealt
Dare	durst	
Die	died	dead
Dwell	dwelt	dwelt
Fall	fell	fallen
Feed	fed	fed
Flee	fled	fled
Fly	flew	flown
Go	went	gone
Grow	grew	grown
Hang	hung	hung

Leap

<i>Present.</i>	<i>Preter.</i>	<i>Parti. Form.</i>
Leap	leaped, leapt	leaped
Lie	lay	
Rise	rose	risen
Rot	rotted	rotten
Run	ran	run
Shine	shone	shined
Sink	sank	sunk
Shrink	shrank	shrunken
Sleep	slept	slept
Slide	slid	slidden
Slink	slank	slunk
Speed	sped	sped
Spit	spat	spitten
Stand	stood	stood
Stick	stuck	stuck
Stink	stank	stunk
Swing	swang	swung
Thrive	throve	thriven
Weep	wept	wept

NOTE. There are a few compound irregular Verbs, such as *besal, bespeak &c.* which, as they follow the simple Form, it was not thought necessary to insert in this Catalogue.

90. There are a few Verbs ending in *t*, and *d*; these are the same in the *present*, *preter* Tenses, and *passive* Participle: as burst, cast, cost, cut, hit, hurt, knit, let, put, read, rent, rid, set, shed, shred, shut, slit, split, spread, thrust.

91. Here

91. Here it may be observed, that there are *two Ways* of expressing the *perfect* and *pluperfect* Tenses in *most Irregular Verbs* : as, I *have wrote*, or *have written*, &c. I *had wrote*, or *had written*, &c.

NOTE 91. In these Instances, *written* is, I think, a real Verb, but for Distinction's Sake we call it the *participial Form* ; and in all irregular Verbs it was *heretofore*, and in some of them it is *still*, the *only Form* made Use of in the *perfect* Tenses.

Of an ADVERB*.

92. **A**N Adverb is a Part of Speech joined to a Verb, an Adjective, a Participle, and sometimes to another Adverb, to express the *Quality*, or *Circumstance* of it : as He reads *well* : a *truly* good Man ; he is *secretly* plotting ; he writes *very correctly*.

93. Some Adverbs admit of *Comparison* : as, *often*, *oftener*, *oftenest* ; *soon*, *sooner*, *soonest* : and many of them are compared by the other Adverbs, *much*, *more*, *most*, &c.

NOTE. Adverbs have Relation to *Time* ; as, *now*, *then*, *late*, &c. : to *Place* ; as, *here*, *there*, &c. : to *Number* ; as, *once*, *twice*, &c.

Of a CONJUNCTION*.

94. **A** Conjunction is a Part of Speech that join Words or Sentences together ;

* From *ad*, to, and *Verbum*, a Verb.

* From *con*, with, and *jungo*, to join,

gether ; as, *albeit, although, altho', and, because, but, either, else, however, if, namely, neither, nor, or, though, tho', therefore, thereupon, unless, whereas, whereupon, whether, yet.*

The foregoing are *always Conjunctions* : but these six following are *sometimes Adverbs* ; *also, as, otherwise, since, likewise, then.* *Except, and save, are sometimes Verbs* : *for, sometimes a Preposition* ; and *that, sometimes a Pronoun.*

Of a PREPOSITION.*

95. **A** *Preposition* is a Word set before Nouns or Pronouns, to express the Relations of Persons, Places, or Things to each other : as, He came *to*, and stood before the City.

Prepositions used in this Sense are such as follow : *About, above, after, against, among, amongst, at, before, behind, below, beneath, between, beyond, by, for, from, in, into, of, off, on, upon, over, through, to, unto, towards, under, with, within, without.*

Of an INTERJECTION†.

96. **A** *N Interjection* is a Word that expresses any sudden Motion of the Mind,

* From *præ*, before, and *pono*, to place.

† From *inter*, between, and *jacio*, to throw.

Mind, *transported* with the Sensation of Pleasure or Pain : as, *O ! O ! Alas ! Ls !*

S Y N T A X.*

SYNTAX shews the *Agreement* and *right Disposition* of Words in a Sentence.

97. The Articles, *a*, and *an*, are used *only* before Nouns of the *singular* Number : *an*, before a Word that begins with a *Vowel* ; *a* before a Word that begins with a *Consonant* : *an* or *a* before a Word that begins with *h* : as, "*A* Christian, *an* Infidel, *an* Heathen, or *a* Heathen." But if the *h* be not *sounded* then the Article *an* is only used ; as, "*An* Hour, *an* Herb."

98. *A* and *an* are *indefinite* ; as, "*A* Man, *a* House ;" *i. e.* any Man, any House, without Distinction. But *the* is *definite* ; as, "*The* Man, *the* House ;" *i. e.* some one Man, some one House, in particular.

99. *The* is likewise used to distinguish two or more Persons or Things mentioned before ; as, "*The* Men," (not the Women.) "*The* Lords," as distinguished from the Commons.

E 2

100. The

* From *Syntaxis*, a Joining.

100. The *Verbs* agrees with its *Noun*, or *Pronoun*, *i. e.* with its *Agent*, or *Subject*, in *Number*, and *Persons* : as, “ The Boys *write* ; I *love* ; He, who *reads*.”

101. In the complaisant *Stile*, it is common to use *you*, instead of *thou*, when we speak to *one Person only* ; and in that *Case* it has a *plural Verb* joined with it : as, “ You *are* my Brother.”

102. A *Noun* of *Multitude*, of the *singular Number*, may have a *Verb* either *singular* or *plural* : as, “ The People *is* mad ;” or, “ The People *are* mad.” The latter *Expression* seems to be the more *elegant*.

103. When *two* or *more Nouns*, or *Pronouns*, are connected together in a *Sentence*, as *joint Agents*, or *Subjects*, they must have a *Plural Verb*, though they should be each of the *Singular Number* : as, “ The Man and his Wife *are* happy ; I and He *were* there : Richard and I *have been* very busy.”

104. Sometimes a *Sentence*, or an *infinitive Mood*, is the *Subject* of a *Verb* ; and then

NOTE 100. This *Agent* or *Subject* is *always* found by asking the *Question*, *who*, or *what*, on the *Verb* ; as *who* write ? The *Answer* to the *Question* is, *Boys* ; which *Word* is the *Agent* of the *Verb* *write*.

then the Verb must be put in the *singular* Number and *third* Person : as, "The King and Queen appearing in public *was* the Cause of my going ; To see the Sun, *is* pleasant."

105. When the *Agent* and *Object* of a Verb are not distinguished (as in Noun) by *different* Cases, the *Agent* is *always* set *before*, and the *Object* *after* the Verb ; this being the natural Order, and necessary to determine the Sense : as, "Alexander conquered *Darius*." If *Darius* had been the Conqueror, it is plain that the Order of the Nouns must have been inverted.

106. The *Agent* or *Subject*, is most commonly set *immediately before* the Verb, or the *Sign* of the Verb : as, "The *Man* lives ; The *City* hath stood a thousand Years." In the *imperative* Mode, however, it is set *after* the Verb : as, "Love *thou* ; Be *thou* happy." Also, when a *Question* is asked, it is set *after* the Verb, or *between* the Sign and the Verb : as, "Are *you* there ? Doth the *King* live ?

107. The Pronouns, *I*, *We*, *Thou*, *Ye*, *He*, *She*, *They*, and *Who*, are *always* used when they stand as the *Agent* of an *active*, or the *subject* of the *neuter* Verb : as, "I

see ; *He* loves ; *We*, are ; *They* go ; That is the Person *who* passed us Yesterday.

108. The *Noun* or *Pronoun*, which receives the *Force* of the *active* Verb, is most commonly set *after* the Verb, as, " I love the *Man*." But the *Relative* *whom*, or *whomsoever*, is *always* set *before* the Verb : as, " The *Man* *whom* I love, is absent."

109. The *accusative* Case of a *Pronoun* is *always* used, when it receives the *Force* or *Impression* of the *active* Verb, or *active* Participle, or comes after the *infinitive* Mode of the *neuter* Verb : as, " He calls *me* ; She is beating *them* ; I suppose it to be *him*."

110. When a *Pronoun* is set *alone* in Answer to a Question, or follows the *present* or *imperfect* Tense of the *neuter* Verb, it must be put in the *nominative* Case : as, " Who did it ? *I*, i. e. *I* did it ; I was *he* that said so."

111. The *passive* Participle and not the *past* Tense, should be *always* used when joined in a Sentence with the *neuter* Verb : as, " It *was written* (not it was *wrote*) in Hebrew."

112. That Form of the Tenses in Verbs which is distinguished by the *active* Participle, is used with strict Propriety, when

we would express the *Continuance* of an Action : as, " I *have been writing* a long Time ; I *shall be writing* all the Week."

113. The *auxiliary Signs* *do* and *did*, and their Inflections, *doth*, *dost*, or *does*, and *didst*, ought to be used *on'y* for the Sake of *Emphasis* : as, " I *do* love ; He *did* go."

114. *Shall* is used in the *first* Person, *bare'y* to express the future Action or Event ; as, " I *shall* do it." But, in the *second* and *third* it *promises*, or *commands* ; as, " You *shall* do it." On the contrary, *will*, in the *second* and *third* Persons, *barely* expresses the future Action or Event ; as, " You *will* do it." But, in the *first*, it *promises*, or *threatens* ; as, " I *will* do it."

115. The *Terminations* *eth*, *ed*, and the *participial* Form of the Verb, are used in the *grave* and *formal* Style ; but *s*, *'d*, and the Form of the past Tense, in the *free* and *familiar* Style : as (*gravely*), " He *hath lov'd* ; The Man *hath spoken* and still *speaketh* : " (*familiarly*) " He *has lov'd* ; The Man *has spoke*, and still *speaks*."

116. When *two Nouns* come together with the Preposition *of* between them, denoting *Possession*, the *latter* may be made the
genitive

NOTE 116. Nouns of the *plural* Number that end in *s*, will not very properly admit of the *genitive* Case,

genitive Case, and set *before* the other : as, “ The Property of the Men ; The *Men's* Property.”

117. *Pronouns* must *always* agree with the *Nouns* for which they *stand*, or to which they *refer*, in *Number*, *Person*, and *Gender* : as, “ The *Sun* shines, and *his* Race is appointed to *him* ; The *Moon* appears, and *she* shines with Light, but not *her* own ; The *Sea* swells, *it* roars, and what can repel *its* Force ; *This* Man, *These* Women.

118. The *neuter* Pronoun, by an Idiom peculiar to the *English* Language, is frequently joined in *explanatory* Sentences with a Noun or Pronoun of the *masculine* or *feminine* Gender : as, “ *It* is *I* ; *It* was the *Man*, or *Woman*, that did it.”

119. When *two* or *more* Nouns or Pronouns, of *different* Persons, are joined in a Sentence, the Pronoun, which refers to them, must agree with the *first* Person in Preference to the *second*, and with the *second*, in Preference to the *third* : as, “ *Thou* and

NOTE 118. Tho' this seems to be an *indefinite* Use of the *neuter* Pronoun, as expressive of some Cause or Subject of Inquiry, without any Respect to *Person* or *Gender* ; yet in strict Propriety, it cannot be so used with a Noun of the *plural* Number : Thus, “ *It* was *they* that did it—” is an Impropriety.

and thy *Father* are both in the same Fault, and ye ought to confess it: The *Captain* and *I* fought on the same Ground, and afterwards *we* divided the Spoil, and shared it between *us*."

120. When *two* or *more* Nouns or Pronouns of the *singular* Number, are joined together in a Sentence, the Pronoun which refers to them must be of the *plural* Number: as, "The *King* and the *Queen* had put on *their* Robes."

121. The *genitive* Case of a Pronoun is *always* used, when joined to a Noun, to denote *Property* or *Possession*: as, "My *Head* and *thy* *Hand*." The *Head* of *me* and the *Hand* of *thee* are inelegant Expressions.

122. The *genitive* Cases of the Pronouns, viz. *my*, *thy*, &c. are used when joined with Nouns; but *mine*, *thine* &c. when put *absolutely* or *without* their Nouns: as, "It is *my* Book;" or, omitting the Noun, "It is *mine*."

The same Thing may be observed of *other* and *others*, in the *plural* Number, as, "The Property of *other* Men;" or without the Noun, the "Property of *others*."

123. *Mine* and *thine* are frequently put for

NOTE 123. *Thou* is used to denote the *greatest* Respect: as, "O *Thou* most high!" And likewise to denote

for *my* and *thy*, before a Word that begins with a *Vowel*: as, “*Mine Eye*” for *My eye*.”

124. *Pronominal Adjectives* are only used in the *genitive Case*, when put *absolutely*: as, “*I will not do it for tens Sake*.”

125. The *Adjective* is usually set *before* its *Substantive*: as, “*The second Year*; *A good Man*.” Sometimes, however, for better Sound's Sake, especially in Poetry, the *Adjective* comes *after* its *Substantive*: as,

“*The genuine Cause of every Deed divine*.”

126. When *Thing* or *Things*, is *Substantive* to an *adjective*, the Word *Thing* or *Things*, is elegantly omitted, and the *Adjective* is put *absolutely*, or *without* it *Substantive*: as, “*Who will shew us any Good?*” for, “*Who will shew us any good Thing?*”

In many *other Cases* the *Adjective* is put *absolutely*, especially when the *Noun* has been mentioned before, and is easily understood, though not expressed.

127. In forming the *Degrees of Comparison*, the *Adverbs*, *more* *most*, *less*, *least*, &c. are only used before *Adjectives* when the

Termi-

denote the *greatest Contempt*: as, “*Thou worthless Fellow!*”

Terminations, *er* and *est*, are omitted : as,
 “ *More* full ; *less* beautiful.”

128. For better Sound's Sake, most Adjectives ending in *ive*, *al*, *ful*, *ble*, *ant*, *some*, *ing*, *ish*, *ous*, and some others, must be compared by the Adverbs, *more*, *most*, *less*, *least*, &c. as, “ *Pensive*, *more* *pensive* ; *substantial*, *more* *substantial*.

129. When two *Persons*, or *Things* are spoken of in a Sentence, and there is Occasion to mention them over again, for the Sake of Distinction, *that* is used in reference to the *former*, and *this* in reference to the *latter* : as,

“ *Self-love*, the Spring of Motion, acts the Soul ;

“ *Reason's Comparing Balance* rules the Whole :

“ Man but for *that* no Action could attend,

“ And but for *this* were active to no End.”

130. *That* refers both to *Persons* and *Things* : as, “ The Man *that* I respect ; The Thing *that* I want, is not here.”

131. The relative Pronoun, *who*, *whose*, or *whom*, is used, when we speak of *Persons*

NOTE 128. Adjectives of more than one Syllable generally come under this Rule.

sons *only* ; *which* when we speak of Things, or want to distinguish one or two or more Persons or things ; as, “ I am bound to respect a *Man*, *who* has done me a Favor ; though he be chargeable with *Vices*, *which* I hate. *Which* of the Men ? *Which* of the Roads will you choose ? ”

132. *Who* and *what* also are used in asking Questions : *who*, when we inquire for a Man's Name ; as, “ *Who* is that Man ? ” *What*, when we would know his Occupation, &c. as, *What* is that Man ?

133. The *Adverb* is *always* placed *immediately before* the *Adjective*, but *most commonly after* the *Verb* : as, “ a *very* pious Man *prays frequently*.”

134. The *Comparative* *Adverbs*, *than*, and *as*, with the *Conjunctions* *and*, *nor*, *or*, connect like Cases : as, “ She loves *him* better *than me* ; *John* is as tall *as I* ; *He and I* went together ; Neither *he nor she* came ; Bring it to *me or her*.”

135. The *Conjunctions*, *if*, *though*, *except*, &c. implying a *manifest Doubt* or *Uncertainty*, require the *subjunctive* Form of Verbs : as, “ *Though* he *slay* me, yet will I trust

NOTE 135. This Form seems to be *elliptical*, and may be thus resolved : “ *Though* he *should* slay me ; *Lest* he *should* be angry ; See thou *must* do it not, &c.

I trust in him ; I will not let thee go, except thou *blefs* me *Kiss* the Son, lest he be angry ; If he but *speak* the Word ; See thou *do* it not."

136. *Prepositions a'ways govern the accusative Case of a Pronoun immediately after them ; as, " To me, for them," &c.*

137. After Verbs of *shewing, giving, &c.* the Preposition, *to*, is *elegantly omitted* before the Pronoun, which, notwithstanding, *must be in the Accusative* : as, " I gave him the Book," for " I gave *to* him the Book."

148. The Preposition *to*, is *always* used before Nouns of *Place*, after Verbs and Participles of *Motion* : as, " I went *to* London ; I am going *to* Town," &c. But the Preposition *at*, is *always* used when it follows the *neuter Verb* in the same Case : as, " I have been *at* London ; I am *at* the Place appointed." We likewise say, " He touch'd, arriv'd, lives, &c. *at* any Place."

139. The Preposition *in*, is set before *Countries, Cities, and large Towns*, especially if they are in the *same Nation* : as, " He lives *in* London, *in* France, &c." *At* is set before *Villages, single Houses, and Cities* that are in *distant Countries* : as, " He lives *at* Hackney," &c.

F

126. The

140 The *Interjections*, O, Oh, and Ah, require the *accusative* Case of a Pronoun in the *first* Person : as, “ O me, Oh me, Ah me : ” But the *nominative* in the *second* : as, “ O thou, O ye.”

No *exact* Rules can be given for the placing of *all* Words in a Sentence : The *easy Flow* and the *Perspicuity* of the Expression are the *two Things* which ought to be *chiefly* regarded.

A P P E N D I X.

The DECLENSION of IRREGULAR and DEFECTIVE VERBS.

T O W R I T E.

<i>Present.</i>	<i>Preter.</i>	<i>Parti.</i>
W RITE	Wrote	Written.

INDICATIVE MODE.

Imperfect Tense.

Sing. I wrote or did write, thou wrotest or did write, he wrote or did write. *Plu.* We wrote or did write, ye wrote or did write, they wrote or did write.

Perfect Tense.

Sing. I have wrote or have written, thou hast wrote or hast written, he hath or has wrote, or hath or has written. *Plu.* We have wrote or have written, ye have wrote or have written, they have wrote or have written.

Pluperfect Tense.

Sing. I had wrote or had written, thou hadst wrote or hadst written, he had wrote or had written. *Plu.* We had wrote or

had written, ye had wrote or had written,
they had wrote or had written.

INFINITIVE MODE.

Perfect Tense.

To have wrote or to have written.

POTENTIAL MODE.

Perfect and pluperfect Tense.

Sing. I might have wrote or written,
thou mightest have wrote or written, he
might have wrote or written. *Plu.* We
might have wrote or written, ye might
have wrote or written, they might have
wrote or written.

The other Modes and Tenses follow
the regular Form.

TO SEE.

Present.
See

Preter.
Saw

Parti.
Seen.

INDICATIVE MODE.

Imperfect Tense.

Sing. I saw or did see, thou sawest or
didst see, he saw or did see. *Plu.* We
saw or did see, ye saw or did see, they saw
or did see.

Perfect Tense.

Sing. I have seen, thou hast seen, he
hath

hath or has seen. *Plu.* We have seen, ye have seen, they have seen.

POTENTIAL MODE.

Perfect and Pluperfect Tense.

Sing. I might have seen, thou mightest have seen, he might have seen. *Plu.* We might have seen, ye might have seen, they might have seen.

INFINITIVE MODE.

Perfect Tense.

To have seen.

This is one of those Verbs in which the perfect Tenses must be expressed by the *participial* Form : And which, I think, is always the Case when that Form consists but of one Syllable.

T O G O.

<i>Pres.</i>	<i>Preter.</i>	<i>Parti. Form.</i>
Go	Went	Gone.

INDICATIVE MODE.

Imperfect Tense.

Sing. I went or did go, thou werest or didst go, he went or did go. *Plu.* We went or did go, ye went or did go, they went or did go.

Perfect Tense.

Sing. I have gone, thou hast gone, he hath or has gone. *Plu.* We have gone, ye hath gone, they have gone.

Pluperfect Tense.

Sing. I had gone, thou hadst gone, he had gone. *Plu.* We had gone, ye had gone, they had gone.

POTENTIAL MODE.

Perfect Tense.

Sing. I might have gone, thou mightest have gone, he might have gone. *Plu.* We might have gone, ye might have gone, they might have gone.

INFINITIVE MODE.

Perfect Tense.

To have gone.

The *participial Form* of this Verb is often joined to the Neuter Verb, when it refers to the mere Circumstance or Event of Going: as, "He is just gone: He has been gone some time." The same Thing may be observed of the Verb, to come.

TO SHINE.

Present.
Shine

Preter.
Shone

Parti. Form.
Shined.

INDI-

INDICATIVE MODE.

Imperfect Tense.

Sing. I shone or did shine, thou didst shine, he shone or did shine. *Plu.* We shone or did shine, ye shone or did shine, they shone or did shine.

Perfect Tense.

Sing. I have shone or have shined, thou hast shone or hast shined, he hath shone, or hath or has shined. *Plu.* We have shone or have shined, ye have shone or have shined.

Pluperfect Tense.

Sing. I had shone or had shined, thou hadst shone or hadst shined, he had shone or had shined. *Plu.* We had shone or had shined, ye had shone or had shined, they had shone or had shined.

POTENTIAL MODE.

Perfect Tense.

Sing. I might have shone or shined, thou mightest have shone or shined, he might have shone or shined. *Plu.* We might have shined, &c.

INFI-

INFINITIVE MODE.

Perfect Tense.

To have shone or to have shined.

Though this Verb has, properly speaking, no *passive* Participle, yet it has a *participial* Form as above, which is used in the perfect Tenses, and in this it agrees with other Verbs of the same Class.

T O L E T.

(Signifying to permit or suffer.)

Present.

Preter.

Let

Let

INDICATIVE MODE.

Present Tense.

Sing. I let, thou lettest, he letteth or lets. *Plu.* We let, ye let, they let.

Imperfect Tense.

Sing. I did let, thou didst let, he did let. *Plu.* We did let, ye did let, they did let.

Perfect Tense.

Sing. I have let, thou hast let, he hath or has let. *Plu.* We have let, ye have let, they have let.

Pluperfect Tense.

Sing. I had let, thou hadst let, he had
le t

let. *Plu.* We had let, ye had let, they had let.

Future Tense.

Sing. I will let, thou wilt let, he will let. *Plu.* We will let, ye will let, they let.

IMPERATIVE MODE.

Sing. Let, or do thou let. *Plu.* Let, or do ye let.

POTENTIAL MODE.

Present and future Tenses.

Sing. I may let, thou mayest let, he may let. *Plu.* We may let, ye may let, they may let.

Perfect Tense.

Sing. I might have let, thou mightest have let, he might have let. *Plu.* We might have let, ye might have let, they might have let.

INFINITIVE MODE.

Pres. To Let. *Pret.* To have let.
Fut. About to let.

This shews that *Let* is not a Sign of the imperative Mode, but a real Verb, occasionally used in all Modes and Tenses, joined to some other Verb in the infinite Mode,
either

either expressed or understood : as, " You will *let* me do it. I might have *let* him go."

Let, signifying *to let down*, &c. may have a *passive* Participle : as, " I was *let* down in a Basket."

TO DARE.

(Signifying to venture.)

Present.

Dare.

Preter.

Durst.

INDICATIVE MODE.

Present Tense.

Sing. I dare, thou darest, he dareth or dares. *Plu.* We dare, ye dare, they dare.

Imperfect Tense.

Sing. I durst, thou durst, he durst. *Plu.* We durst, ye durst, they durst or did dare.

Perfect and pluperfect Tenses.

Sing. I durst have, thou durst have, he durst have. *Plu.* We durst have, ye durst have, they durst have.

Future Tense.

Sing. I will dare, thou wilt dare, he will dare. *Plu.* We will dare, ye will dare, they will dare.

Impe-

Imperatively.

Dare to do it.

Interrogatively.

Dare you do it.

The Verb *Ought*, is only used in the Indicative.

Present and future Tenses.

Sing. I ought thou oughtest, he ought.

Plu. We ought, ye ought, they ought.

Preter Tense.

Sing. I ought to have, thou oughtest to have, he ought to have. *Plu.* We ought to have, ye ought to have, they ought to have.

These two last defective Verbs are used only as above, and always joined to another Verb expressed or understood in the infinite Mode ; as, “ I *durst* have done it. I *dare* say. Some would even *dare* to die. I *ought* to love you. I *ought* to have gone thither.”

Dare (to provoke) is regular.

WOT (to know) and QUOTH (to say) are very defective.

INDI-

APPENDIX.

INDICATIVE MOBE.

Present Tense.

I wot
They wot

He wotteth
Wot ye ?

Preter Tense.

I wist
They wist
Quoth I

He wist
Wist ye ?
Quoth he.

These two last Verbs are seldom used by late Writers.

A N
E A S Y P R A X I S

On Gen. xlv. 1, &c.

Verse 1.

THEN
Joseph
could

not
refrain
himself
before
all
them
that
stood
by
him
and
he
cried
cause
every
man

an Adverb
a Substantive
a Sign of the poten-
tial Mode
an Adverb
a Verb
a Pronoun
a Preposition
an Adjective
a Pronoun
a Pronoun
a Verb
a Preposition
a Pronoun
a Conjunction
a Pronoun
a Verb
a Verb
an Adjective
a Substantive

G

to

to	a Sign of the infinitive Mode
go	a Verb
out	an Adverb
from	a Preposition
me	a Pronoun
and	a Conjunction
there	an Adverb
stood	a Verb
no	an Adjective
man	a Substantive
with	a Preposition
him	a Pronoun
while	an Adverb
Joseph	a Substantive
made	a Verb
himself	a Pronoun
known	a Participle
unto	a Preposition
his	a Pronoun
brethren	a Substantive

Verse 2.

And	a Conjunction
he	a Pronoun
wept	a Verb
aloud	an Adverb
and	a Conjunction
the	an Article
Egyptians	a Substantive

and

and	a Conjunction
the	an Article
house	a Substantive
of	a Preposition
Pharaoh	a Substantive
heard	a Verb

Verse 3.

And	a Conjunction
Joseph	a Substantive
said	a Verb
unto	a Preposition
his	a Pronoun
brethren	a Substantive
I	a Pronoun
am	a Verb
Joseph	a Substantive
doth	a Sign of the present Tense
my	a Pronoun
father	a Substantive
yet	an Adverb
live	a Verb
and	a Conjunction
his	a Pronoun
brethren	a Substantive
could	a Sign of the potenti- al Mode
not	an Adverb
answer	a Verb

him	a Pronoun
for	a Conjunction
they	a Pronoun
were	a Verb
troubled	a Participle
at	a Preposition
his	a Pronoun
presence	a Substantive

Verse 4.

And	a Conjunction
Joseph	a Substantive
said	a Verb
unto	a Preposition
his	a Pronoun
brethren	a Substantive
come	a Verb
near	an Adverb
to	a Preposition
me	a Pronoun
I	a Pronoun
pray	a Verb
you	a Pronoun
and	a Conjunction
they	a Pronoun
came	a Verb
near	an Adverb
and	a Conjunction
he	a Pronoun
said	a Verb

I	a Pronoun
am	a Verb
Joseph	a Substantive
your	a Pronoun
brother	a Substantive
whom	a Pronoun
ye	a Pronoun
fold	a Verb
into	a Preposition
Egypt	a Substantive

Verse 5.

Now	an Adverb
therefore	an Adverb
be	a Verb
not	an Adverb
grieved	a Participle
nor	a Conjunction
angry	an Adjective
with	a Preposition
yourselves	a Pronoun
that	a Conjunction
ye	a Pronoun
fold	a Verb
me	a Pronoun
hither	an Adverb
for	a Conjunction
God	a Substantive
did	a Sign of the Imperfect Tense

send	a Verb
me	a Pronoun
before	a Preposition
you	a Pronoun
to	a Sign of the Infinitive Mode
preserve	a Verb
life	a Substantive

Verse 6.

For	a Conjunction
these	a Pronoun
two	an Adjective
years	a Substantive
hath	a Sign of the perfect Tense
the	an Article
famine	a Substantive
been	a Verb
in	a Preposition
the	an Article
land	a Substantive
and	a Conjunction
yet	an Adverb
there	an Adverb
are	a Verb
five	an Adjective
years	a Substantive
in	a Preposition
the	an Article

which

APPENDIX.

79

which
there
shall

a Pronoun
an Adverb
a Sign of the future
Tense

neither
be
earning
nor
harvest

a Conjunction
a Verb
a Substantive
a Conjunction
a Substantive

APPLI-

APPLICATION

OF THE

Grammatical Institutes ;

For the Use of those who may want the
Assistance of a Master.

*Part of DAVID's Speech to GOLIATH the
Philistine.*

—Thou comest to me with a Sword, ~
—and with a Spear,—

THOU, a *Pronoun*, 23 ; *sing. Number*, 4 ; *nom. Case*, 24 ; *the Agent of the Verb*, 107 ; *the second Person*, 55. Comest, a *Verb*, 29 ; *irregular*, 89 ; *indicative Mode*, 33 ; *present Tense*, 38 ; *sing. Number and second Person*, 55 ; *agreeing with its Agent Thou* 100. To, a *Preposition*, 95. Me, a *Pronoun*, 23 ; *accusative Case*, 24 ; *following a Preposition*, 136. With, a *Preposition*, 95. A, an *Article*, 2 ; *set before a Noun of the singular Number, and a Word beginning with a Consonant*, 97. Sword, a *Noun, or a Substantive*, 3. And, a *Conjunction*, 24. Spear, and Shield, *Nouns, signifying*

and with a Shield ; But I come to thee—
—in the Name of the Lord of Hosts, the
God of the Armies of Israel whom thou
hast defied.—

fyng Things, 3. But, a *Conjunction*, 94. I, a *Pronoun* 23 ; *sing. Number*, 4 ; the *nominative Case*, 24 ; the *Agent of the Verb*, 107 ; the *first Person*, 54. Come, a *Verb*, 29 ; *irregular*, 89 ; *indicative Mode*, 33 ; *present Tense*, 38 ; *first Person sing. Number*, 53 ; *agreeing with its Agent*, I 100. Thee, a *Pronoun*, 23 ; *sing. Number*, 4 ; *accusative Case*, 24 ; *following a Preposition*, 136. In, a *Preposition*, 95. The, an *Article*, 2. Name, a *Noun*, 3. Of, a *Preposition*, 95. Lord, a *Noun*, referring to a *Person*, 3. Hosts, a *Noun*, 3 ; *plural Number*, 4 : so made by adding s to the *Singular*, 5. God, a *Noun*, referring to a *Person*, 3. Armies, a *Noun*, 3 ; *plural Number*, 4 ; so made by changing y into ies, 7. Whom, a *Pronoun*, 23 ; referring to a *Person*, 131 ; *accusative Case*, 25 ; receiving the Force of the *Verb*, Defied, 109. Hast, an *Auxiliary Sign*, denoting the *perfect Tense*, 50. Defied, a *Verb*, 29 ; *indicative Mode*, 33 ; *perfect Tense*,

NOTE. The same Word occurring a second or third Time, &c. is but once explained, except it has a different Construction.

This day will the Lord deliver thee into my Hand, and I will take thy Head from thee.

Tense, 40 ; formed by adding *d*, to the first Person singular, 44 ; second Person singular Number 55 ; agreeing with its Agent Thou, 100. This a Pronoun, 23. Day, a Noun 3. Will, a Sign of the future Tense, 52. Deliver, a Verb, 29 ; indicative Mode, 33 ; future Tense, 42 ; singular Number and third Person, 56 ; agreeing with its Agent, Lord, 100. Thee, a Pronoun, 23 ; accusative Case, 24 ; receiving the Force of the active Verb, Deliver, 109. Into, a Preposition, 95. My, a Pronoun, 23 ; singular Number, 4 ; genitive Case, 24 ; denoting Possession, 121. Hand, a Noun signifying a Thing, 3. Take, a Verb, 29 ; irregular, 88 ; indicative Mode, 33 ; future Tense, 42 ; first Person singular, 54 ; agreeing with its Agent, I, 100. Thy, a Pronoun, 23 ; genitive Case, 24 ; denoting Possession, 121 ; singular Number, 4 ; joined with a Noun, 122. Head, a Noun, 3. From, a Preposition, 65. Thee, a Pronoun, 23 ; accusative Case, 24 ; following a Preposition, 136.

The Conclusion of PRIAM's Speech
to ACHILLES, when he begged the
Body of his Son HECTOR.

Think of thy Father, and this Face be-
hold ;

See him in me, as helpless and as old !

Tho' not so wretched : There he yields—

Think, a Verb, 29 ; irregular, 88 ; im-
perative Mode, 34 ; singular Number and se-
cond Person, 55 ; agreeing with its Agent,
Achilles, understood, 100. Of, a Prepositi-
on, 95. Thy, a Pronoun, 23. as before
Father, a Noun, 3. And, a Conjunction, 94.
This, a Pronoun, 23. Face, a Noun, 3.
Behold, a Verb, 29 : irregular, 88 ; same
Mode, &c. with Think. See, a Verb ir-
regular, same as Behold. Him, a Pronoun,
23 ; accusative Case, 24 ; receiving the Force
of the Verb, See, 190. In, a Preposition,
95. Me, a Pronoun, 23 ; accusative Case,
24 ; coming after a Preposition, 136. As, an
Adverb, 92. Wretched, an Adjective, sig-
nifying the Quality of a Person, 18. There,
an Adverb, 92. He, a Pronoun, 23 ; sin-
gular Number, 4 ; nominative Case, 24 ; the
Agent of the Verb, 108. Yields, a Verb,
29 ; indicative Mode, 33 ; present Tense, 38 ;
third

———to me,
 The first of Men in sovereign Misery.
 Thus forc'd to kneel, thus groveling to
 embrace
 The Scourge and Ruin of my Realm and
 Race.
 Suppliant my Children's——

third Person singular, 53 ; agreeing with its agent, He, 100. To, a Preposition, 95. Me, a Pronoun, 23 ; accusative Case, 24 ; following a Preposition, 136. The, an Article, 2. First, an Adjective, 18. Of, a Preposition, 95. Men, a Noun, 3 ; plural Number, 4 ; formed by changing the Vowel, 8. Sovereign, an Adjective, 18 ; one that must be compared by the Adverbs, 128. Misery, a Noun, 3. Thus, an Adverb, 92. Forced, a passive Participle from the Verb, Force, by adding d, 87. To, a sign of the infinitive Mode, 46. Kneel, a Verb, 29 ; infinitive Mode, 36. Groveling, an active Participle formed from the Verb grovel, by adding ing, 87. Embrace, a Verb, 29 ; infinitive Mode, 36. Scourge, Ruin, Nouns, 3. My, Pronoun, 23 ; genitive Case denoting Possession, 121 ; joined to a Noun, 122. Realm, Race, Nouns, 3. Suppliant, Adjective, 18 ; one that must be compared by the Adverbs, 128. Children's, Noun 3 ; genitive

—Murderer to implore,
And kifs those Hands yet reeking with
their Gore.

Pope's Homer.

tive Case, 116 ; *formed by adding s, to the nominative*, 17. Murderer, *Noun*, 3 ; Implore, *Verb*, 29 ; *infinitive Mode*, 36 ; Kifs, *Verb*, 29 ; *infinitive Mode*, 36 ; *following the Sign, To, understood*. Those, *Pronoun*, 23 ; *plural Number*, 26. Hands, *Noun*, *plural Number* 3. Yet, *Adverb*, 92. Reeking, *active Participle. formed by adding ing to the Verb*, 87. With, *Preposition*, 95. Their, *Pronoun*, 23 ; *genitive Case*, 24 ; *referring to a Noun of the plural Number*, 117 ; *joined with a Noun*, 122. Gore, a *Noun signifying a Thing*, 3.

Part of ADAM's Speech to EVE.

Sole Partner and sole Part of all these
Joys !

Dearer——

Sole, *Adjective*, 18 ; *set before its Noun* ; 125. Partner, *Noun*, 3. And *Conjunction*, 94. Part, *Noun* ; 3. Of, *Preposition*, 95. All, *Adjective*, 18. These, *Pronoun*, 23 ; *plural Number* 26. Joys, *Noun*, 3 ; *plural*, 4 ; *by adding s*, 5. Dearer, *Adjective*,
H

———Thyself than all ! needs must the
 Power
 That made us, and for us this ample
 World,
 Be infinitely Good———

MILTON.

jective, 18 ; *comparative Degree*, 19 ; *formed by adding er, to the positive*, 20. *Thyself*, *Pronoun*, 26. *Than*, *Adverb*, 92 ; *used in Comparison*, 134. *Needs*, *Adverb*, 92. *Must*, *Sign of the potential Mode*, 47. *The*, *Article*, 2. *Power*, *Noun*, 3. *That*, *Pronoun*, 23. *Made*, *Verb*, 29 ; *irregular*, 84 ; *indicative Mode*, 33 ; *perfect Tense*, 40 ; *singular Number and third Person*, 53 ; *agreeing with its Agent That*, 100. *Us*, a *Pronoun*, 23 ; *plural Number*, 4 ; *accusative Case*, 24 ; *receiving the Force of the Verb*, *Made*, 109. *For*, *Preposition* 95. *Us*, *Pronoun*, 23 ; *accusative Case*, 24 ; *following a Preposition*, 136. *This*, *Pronoun*, 22 ; *singular Number*, 26. *Ample*, *Adjective*, 18 ; *set before its Noun*, 125. *World*, *Noun*, 3. *Be*, *Verb neuter*, 30 ; *potential Mode following the Sign of that Mode*, *Must*, 35 ; *singular Number, and third Person*, 53 ; *agreeing with its Agent, Power*, 100. *Infinitely*, *Adverb*, 92 ; *set before its Adjective*, 133. *Good*, *Adjective*, 18 ; *peculiar in its Comparison*, 22. Part

Part of Adam and Eve's Morning Hymn.

These are thy glorious Works, Parent of
Good!

Almighty ! Thine this universal Frame.

—Thyself—

To us—

These, *Pronoun, plural Number, 26. Are, a Verb neuter, 30 ; indicative Mode, 33 ; present Tense, 38 ; plural Number, and third Person, 53 ; agreeing with its Subject, Works, 100. Thy, Pronoun, 23 ; genitive Case 24 ; referring to a Noun of the singular Number, 117 ; joined with a Noun, 122. Works, a Noun, 3 ; plural Number, 4 ; so made by adding s, to the singular, 5. Glorious, Adjective, 18 ; one that must be compared by the Adverbs, 128 ; set before its Noun, 125. Parent, Noun, 3. Of, Preposition, 95. Good, Adjective, 18 ; put absolutely, the Word Things, being understood, 126. Almighty, Adjective, 18. Thine, Pronoun, 23 ; genitive Case, denoting Possession, 121 ; put without the Noun immediately following, 122. This, Pronoun, 23. Universal, Adjective, 18 ; one that must be compared by the Adverbs, 128. Frame, Noun, 3. Thyself, Pronoun, 23. To, Preposition, 95. Us, Pronoun, 23 ; Plural Number, 4 : accusative*
H 2 Case,

—invisible, or dimly seen,
 In these thy lowest Works.
 Speak ye who best can tell, ye Sons of Light,
 Angels! for ye behold—

Case, 24 ; following a *Preposition*, 136. *Invisible*, *Adjective*, 18 ; one that must be compared by the *Adverbs*, 128 : Or, *Conjunction* 94. *Dimly*, *Adverb*, 92. *Seen*, *passive Participle*, 87 ; from their regular *Verb*, See 88 In, *Preposition*, 95. *These*, *Pronoun*, plural Number, 26. *Lowest*, *Adjective*, 18 ; superlative Degree, formed by adding *est*, to the positive State, 20. *Speak*, *Verb*, 29 ; irregular, 84 ; imperative Mode, 34 ; plural Number and second Person, 53 ; agreeing with its Agent *Ye*, 100. *Ye*, *Pronoun*, 23 ; plural Number, 4 ; nominative Case, 24 ; the Agent of a *Verb*, 107. *Who*, *Pronoun*, 23 ; referring to a person, 131 ; nominative Case, 25 ; the Agent of a *Verb*, 107, *Best*, *Adverb*, 92 ; peculiar in its Comparison, and superlative Degree, 93. *Can*, Sign of the potential Mode, 47. *Tell*, *Verb*, 29 ; irregular, 84 ; potential Mode, 35 ; present Tense, 38 ; plural Number, second Person, 53 ; agreeing which its Agent, *Ye*, 100. *Sons*, *Light*, *Angels*, *Nouns*, 3. *For*, *Conjunction*, 94. *Behold*, *Verb*, 29 ; irregular, 84 ; indicative Mode, 33 ; present Tense, 38 ;

——him——

Acknowledge him thy greater !

Air and ye Elements ! the eldest Birth
Of Nature's Womb——

——Ye Birds——

Bear on your.——

38 ; plural Number, second Person, 53 ; agreeing with its Agent Ye, 100. Him, Pronoun, 23 ; singular Number, 4 ; accusative Case, 24 ; receiving the Force of the active Verb, Behold, 109. Thou, Pronoun, 23 ; singular Number, 4 ; nominative Case, 24 ; the Agent to a Verb, 107. Sun, Noun, 3 ; masculine Gender, 15. Acknowledge, Verb, 29 ; imperative Mode, 34 ; singular Number, second Person, 53 ; agreeing with its Agent, Sun, 100. Greater Adjective, 18 ; comparative Degree, 19 ; formed by adding *er*, to the positive State, 20. Air Elements, Nouns, 3. The, Article, 2. Eldest. Adjective, 18 ; superlative Degree, 19 ; peculiar in its Comparison, 22 ; set before its Noun, 125. Birds, Noun, 3 ; plural Number, 4 ; formed by adding *s* to the singular, 5 ; second Person, 53. Bear, Verb, 29 ; irregular, 84 ; imperative Mode, 35 ; plural Number and second Person, 53 ; agreeing with its Agent, Birds, 100. On, Preposition, 95. Your, Pronoun, 23 ; genitive

———Wings and in your Notes his Praise.

Hail, universal Lord! be Bounteous still
To give us only good— [Milton.]

nitive Case, denoting Possession, 121; referring to a Noun of the plural Number, 117. Wings, Noun, 3; plural Number 4; so made by adding s, to the singular, 5. And, Conjunction, 94. In, Preposition, 95. Notes, Noun, 3. His, Pronoun, 23; referring to a Noun of the masculine Gender, 117. Hail, a Verb used only in Salutation, 29. Lord, Noun, 3. Be, Verb neuter, 30; imperative Mode, 34; singular Number, second Person, 53; agreeing with its Subject, Lord, 100. Bounteous, an Adjective, 18; one that must be compared by the Adverbs, 128, Still, an Adverb, 92. To, Sign of the infinitive Mode, 46. Give, Verb, 29; irregular, 84; infinitive Mode, 36. Us, Pronoun, 23; plural Number, 4; accusative Case, 24; governed of the Preposition to, suppressed after a Verb of Giving, &c. 137. Only, Adverb, 92. Good, Adjective, 18; peculiar in its Comparison, 22; set absolutely, the Word Things being understood, 126.

NOTE. Though the proper Use of a Conjunction is to connect the Parts of a Discourse together, and of an Adverb to express
some

some Circumstances of an Action, &c. yet in some Instances the same Word may seem to answer both these Purposes ; in which Case, it is not very material whether we call it an Adverb or a Conjunction.

O F T H E
E L L I P S I S.

ELLIPSIS, as applied to Grammar, is the Omission of some Word, or Words which must be supplied, either to complete the Sense, or to make out the Grammatical Construction of the Sentence.

The principal Design of Ellipsis is to avoid disagreeable Repetitions, as well as to express our Ideas in as few Words, and as pleasing a Manner as possible.

In the Application of this Figure great care should be taken to avoid Ambiguity ; for whenever it obscures the Sense, it ought by no Means to be admitted.

Almost all compound Sentences are more or less elliptical.

The ELLIPSIS of the ARTICLE.

“ A Man, Woman, and Child, i.e. A
“ Man, a Woman, and a Child.”

“ A

“ *A Father and Son. The Sun and Moon*
 “ *The Day and Hour.*”

In all which Instances the Article being once mentioned, the Repetition of it, unless some peculiar Emphasis requires it, would be unnecessary.

“ Not only the Year, but *the* Day, and
 “ *the* Hour.”

In this Case the Ellipsis of the last Article would be rather improper.

The ELLIPSIS of the NOUN.

“ A learned, wise, and good *Man* :
 “ i. e. A learned *Man*, a wise *Man*, and
 “ a good *Man*.”

“ A prudent and faithful *Wife*. The
 “ *Laws* of God and Man. The safety and
 “ Happiness of the *State*.”

In some very emphatical Expressions the Ellipsis should *not* be admitted ; as, “ Christ the Power of God and the Wisdom of God.”

“ At Saint *Jameses*,
 “ By Saint *Pauls*.”

Here we have a Noun in the genitive Case, and no Word in the Sentence to govern it ; the Ellipsis must therefore be supplied to make out the Construction : And yet,
 in

in common Conversation at least, it is much better to say, " I went by Saint *Pauls*:" than " I went by Saint *Pauls Church*."

The ELLIPSIS of the ADJECTIVE.

" A *delightful* Orchard and Garden,
" i. e. A *delightful* Orchard and a *delightful* Garden."

" A *little* Man and Woman. *Great*
" Wealth and Power."

In such elliptical Expressions the Adjective ought to have exactly the same Signification, and to be quite as proper, when joined to the latter, as to the former Substantives ; otherwise the Ellipsis should not be admitted.

Nor should we, I think, apply this Ellipsis of the Adjective to Nouns of *different* Numbers.

" A *magnificent* House and Gardens."
Better use another Word, " A *magnificent*
" House and *fine* Gardens."

" A tall Man and a Woman."

In this Sentence there is no Ellipsis ; the Adjective or Quality respects only the Man.

The

The ELLIPSIS of the PRONOUN.

“ I love and fear *Him*, i. e. I love *Him*,
 “ and I fear *Him*.”

“ My House and lands. *Thy* Learning
 “ and Wisdom. *His* Wife and Daugh-
 “ ter. *Her* Lord and Master.”

In all these Instances the Ellipsis may be introduced with Propriety : But if we would be more express and emphatical, it must not be admitted.

“ My Lord and *my* God. *My* Sons and
 “ *my* Daughters.”

“ This is the Man they hate. These are
 “ the Goods they bought. Are these the
 “ Gods they worship ? Is this the Woman
 “ you saw ?”

In such common Forms of Speech the *relative Pronoun* is usually omitted, though for the most Part especially in complex Sentences, it is much better to have it expressed.

“ In the posture I lay. In the Way I
 “ went. The Horse I rode fell down.”
 Better say, “ The Posture in *which* I
 “ lay. The Way in *which* I went, The
 “ Horse *on which* I rode fell down.

The Antecedent and the Relative connect
 the

the Parts of a Sentence together, and should, to prevent Confusion and Obscurity, answer to each other with great Exactness.

“ We speak *that* we do know, and testify *that* we have seen.”

The Ellipsis, in such Instances, is manifestly improper : Let it therefore be supplied. We speak *that which* we do know, “ and testify *that which* we have seen.”

The Relative, *what*, in the neuter Gender, seems to include both the Antecedent and the Relative “ This is *what* you speak of, i. e. The Thing *which* you speak of.”

The ELLIPSIS of the VERB.

“ The Man *was* old and crafty, i. e. The Man *was* old, and the Man *was* crafty.”

“ She *was* young, and rich, and beautiful.
“ Thou *art* poor, and wretched, and miserable, and blind, and naked.”

But if we would, in such Enumeration, point out one Property above the rest, let that Property be put last, and the Ellipsis supplied.

“ She is young and beautiful, and *she* is rich.”

“ I *recommended* the Father and Son.
 “ We *saw* the Town and Country. He *re-*
 “ *warded* the Women and Children.”

“ You *ought* to love and serve Him I *de-*
 “ *sire* to hear and learn. He *went* to see
 “ and, hear, i. e. He *went* to see and he
 “ *went* to hear.”

In all which last Instances, there is not only an Ellipsis of the governing Verb but likewise of the sign of the infinitive Mode which is governed by it.

And here it may not be amiss to observe that some Verbs, through Custom at least, seem to require the Ellipsis of this Sign.

“ I *bid* you rise and go. He *made* me
 “ go and do it. I *heard* him curse and
 “ swear. I *saw* her go that way You
 “ *need* not speak. Would you *have* me
 “ call ?”

In all which Instances the Sign of the infinitive Mode would be improper.

The ELLIPSIS of the Adverb, Preposition, Conjunction, and Interjection.

“ He spake and acted *wisely*. They sing
 “ and play *most delightfully*. She *soon* found
 “ and acknowledged her Mistake. *Thrice*
 “ I went and offered my Service.” that
 is, “ *Thrice* I went, and *thrice* I offered
 “ my Service.” “ They

“ They confess the Power, Wisdom,
 “ Goodness, *and* Love of their Creator,
 “ i. e. The Power, *and* Wisdom *and* Good-
 “ ness, *and* Love.”

“ May I speak of Power, Wisdom, Good-
 ness, Truth ?”

The entire Ellipsis of the Conjunction, as
 in the last Instance, occurs but seldom : In
 some particular Cases however it may have
 its Propriety.

“ Though I love, I do not adore him.
 “ Though he went up, he could see no-
 “ thing, i. e. Though I love Him, *yet* I do
 “ not adore Him.”

“ I desire you would come to me. He
 “ said he would do it, i. e. He said
 “ *that* he would do it.”

These Conjunctions may be sometimes
 omitted ; but, for the most Part, it is
 much better to express them.

There are several *Pairs of correspondent*
Conjunctions, or such as answer to each o-
 ther in the Construction of a Sentence, which
 should be carefully observed, and perhaps
 never suppressed.

That answering to *so*. “ It is *so* obvious
that I need not mention it.”

As answering to *so*, “ The City of Bri-
 I “ *Ag*

Not is not near *so* large *as* that of *London*.
 “ *don*.”

So answering to *as*. “ *As* is the Priest
so are the People.”

As answering to *as*. “ She is *as* tall *as*
 “ you.”

Nor answering to *neither*. *Neither* the
 one, *nor* the other.”

Or answer to *either*. “ *Either* this Man
 or that Man.”

Or answering to *whether*. “ *Whether* it
 were I or you.”

Yet answering to *though* or *although*.
 “ *Though* she was young *yet* she was not
 “ handsome.

PREPOSITIONS *are often suppressed*.

“ He went *into* the Churches, Halls, and
 “ and public Buildings : *Through* the
 “ Streets and Lanes of the City : He spake
 “ to every Gentleman and Lady of the
 “ Place, i. e. *To* every Gentleman and *to*
 “ every Lady. ”

“ I did him a Kindness, He brought me
 “ me the News. She gave him the Letters,
 “ i. e. She gave *to* him the Letters.”

The Ellipsis of the Interjection is not
 very common.

“ O Pity, and Shame!”

Milton.

EXAMPLES *of the ELLIPSIS.*

“ If good Manners will not justify my
 “ long Silence, Policy, at least, will. And
 “ you must confess, there is some Prudence
 “ in not owning a Debt one is incapable
 “ of paying.”

If good Manners will not justify my long
 Silence, Policy, at least will *justify it* : And
 you must confess, *that*, there is some Pru-
 dence in not owning a Debt *which*, one is
 incapable of paying.

Fitzosborne's Letters.

“ He will often argue, that if this Part
 “ of our Trade were well cultivated, we
 “ should gain from one Nation ; and if a-
 “ nother, from another.”

He will often argue, that if this Part of
 our Trade were well cultivated, we should
 gain from one Nation ; and if another,
Part of our Trade were well cultivated, we
shall gain, from another Nation

Addison's Spect.

“ Could the Painter have made a Picture
 “ of me, capable of your Conversation, I
 “ should have sat to him with more Delight
 “ than ever I did to any Thing in my Life.”

“ Could the Painter have made a Pic-
 ture of me, *which could have been*, capable

of you Conversation, I should have sat to him with more Delight than ever I did, *fit*, to any thing in my Life.

Mr. Locke to Molyneux.

A few Instances in which perhaps all possible elliptical Words are supplied.

“ You must renounce the Conversation of
“ of your Friends, and every civil Duty
“ of Life, to be concealed in gloomy and
“ unprofitable Solitude.”

You must renounce the Conversation of your Friends, and, *you must renounce* every civil Duty of Life to be concealed in gloomy, *Solitude*, and *you must renounce the Conversation of your Friends*, and *you must renounce every civil Duty of Life to be concealing*, unprofitable Solitude.

Fitzosborne's Letters.

“ When a Man is thoroughly persuaded
“ that he ought neither to admire, wish
“ for, *or* pursue any Thing but what
“ is actually his Duty, it is not in the Power of Seasons, Persons, *or* Accidents to
“ diminish his Value.”

When a man is thoroughly persuaded that he ought neither to admire *any Thing but what is actually his Duty to admire*, and *when a Man is thoroughly persuaded that he*
ought

ought neither to wish for any Thing but what is actually his Duty to wish for, or, when a Man is thoroughly persuaded that he ought not to pursue any Thing but what is actually his Duty, to pursue ; it is not in the Power of Seasons, to diminish his value and it is not in the Power of Persons, to diminish his Value, or, it is not in the Power of, Accidents to diminish his Value.

Addison's Spect.

The following Instances are produced to shew the Impropriety of Ellipsis, in some particular Cases.

“ That learned Gentleman, if he had
 “ read my Essay quite through, would
 “ have found several of his Objections
 “ might have been spared.”

It should have been—Would have found, that, several of his Objections, &c.

“ I scarce know any part of Natural
 “ Philosophy would yield more Variety and Use.”

—Any part of Natural Philosophy, which would yield more Variety and Use.

“ You and I cannot be of two Opini-
 I 3 ons ;

Note, Or, which occurs twice in the *elliptical* Sentence above, is rather an Impropriety ; it should have been *nor*.

“ons ; nor, I think, any two Men used to
“ think with Freedom.”

—Nor, I think, any two Men, *who are*,
used to think with Freedom.

Mr. Locke to Mr. Molyneux.

Some Sentences, which seem to differ
from the common Forms of Construction
accounted for on the Supposition of Ellipsis.

“ *By preaching Repentance. By the preach-
ing of Repentance.*”

Both these are supposed to be proper
and synonymous Expressions, and I cannot
but think, the former is an Ellipsis of the
latter, in which the Article and the Prepo-
sition are both suppressed by Custom.

By Preaching of Repentance, and, *By the
Preaching Repentance* : are both judged to
be improper. These Sentences are partly
elliptical, and partly not so, and from hence
the Impropriety seems to arise. *Preaching*,
in either Form is a Substantive, distinguish-
ed by the Sense, and a Preposition prefixt to
it : nor is the Noun following governed by
the supposed verbal Force of the Word,
Preaching, but by the Preposition expressed
or understood.

“ *Well is Him. Wo is me. Wo unto you.*”

These Sentences are all elliptical, and
partly explain each other. Well

Well is *it for* Him. Wo is *to* me. Wo is unto you.

To have recourse to a supposed *dative* Case is therefore quite unnecessary.

“ My Father is greater than I. She loves him better than me.”

My Father is greater than I *am*. She loves him better than, *she loves*, me.

“ To let Blood. To let down.”

To let, *out*, Blood ; or, To let Blood *run out*. To let, *it fall*, or *slide* down.

“ To go a Fishing. To go a Hunting.”

To go a Fishing *Voyage*. To go *on* a Hunting *Party*.

“ To walk a Mile. To sleep all Night.”

To walk *through the Space of* a Mile. To sleep *through all the* Night.

“ A Hundred Sheep. A Thousand Men.”

A *Flock of one* Hundred Sheep. A *Company of one* Thousand Men.

“ That Man has a hundred a Year.”

That Man has *an Income of* a Hundred Pounds *in a* Year.

“ A few Men. A great many Men.”

A *Hundred, a Thousand, Few, Many*, are to be considered as collective Nouns, and distinguished as such by the singular Article.

A few (*i. e.* a small Number) *of* Men. A great many (*i. e.* a great Number) *of* Men.

“ He

“ He is the better for you. The deeper the Well, the clearer the Water.”

An Article seems, for the most Part, to be the sign of a Noun either expressed or understood ; and the above Sentences may be resolved thus :

He is the better *Man* for you. The deeper *Well*, the Well *is*, the clearer *Water*, the Water *is*.

“ He descending, the Doors being shut.”

This is commonly called the Case or State Absolute, and, in English, the Pronoun must be in the *Nominative*. The Sentence seems to be elliptical, and the Meaning is,

While he was descending, *while* the Doors were shut.

“ He came into this World of *ours*.”

“ I am justified in publishing any Letters of Mr. *Locke's*”.

In the first of these Instances the genitive Case of the Pronoun comes after the Preposition, but cannot be governed by it, for then it would be the Accusative : It must therefore be governed by some other Word understood in the Sentence.

He came into this World of our *Dwelling*, *Habitation*, &c.

And

And then omitting the Noun, it will be, This World of *ours*, by the common Rules of Construction.

The other Sentence may be explained after the same Manner.

I am justified in publishing any Letters of Mr. Locke's *Writing, Correspondence, &c.* i. e. of the Writing or Correspondence of Mr. Locke.

The Use of the genitive Case, in such Instances, seem to be a little uncouth. And here I cannot but observe that though, on some Occasions, the Genitive has its Propriety and Elegance, yet it should, in the General, be used with Caution, and much more sparingly, perhaps, than some Authors have done.

EXERCISE * of *bad* English, to be corrected for the Improvement of the *young* Scholar.

EXERCISE I.

I *Hates*, thou *doth* laugh he *dost* play ; we *weepeth*, ye *does* walk, they *doth* read.

I *art* trying, thou *is* idling, he *are* talking ; we *art* going, ye *is* seeking, they *am* tarrying.

I *didst* ask, thou *denied*, he *performedst* ; we *did demanded*, ye *did sleeps*, they *didst* return.

I *wast* marching, thou *were* writing, he *wast* exercised ; we *was* passing, ye *wast* speaking, they *was* running.

EXERCISE II.

I *Hast* heard, thou *bath* broken, he *have* behaved ; we *was* belied, ye *bath* sworn, they *has* counterfeited.

I *bath* been betrayed, thou *has* been deceived, he *have* been tempted ; we *has* been com-

* The Learner is desired to take Notice, that such Words, as in these Exercises require Correction, will be found printed in *Italic*.

compared, ye *hath* been taken, they *hast* been despised.

I *badst* escaped, thou *had* been condemn-
ed, he *badst* been confounded; we *shalt*
deliver, ye *shalt* have possessed, they *wilt*
succeed.

I *mayest* continue, thou *will* enlarge, he
mightest have blest, we *shouldest* envy, he
oughtest to *hath* finished, they *shalt* *hath* en-
tertained.

EXERCISE III.

THE Drums *beats*. The Dog *bark*.
Birds *flies*. The Child *are* crying.
The Parrot *chatter*. Cats *mews*. The
Mice *is* playing.

Many Days *has* past. I *were* very sor-
rowful. My Father *wasst* angry. Such
Persons *is* much esteemed. Virtue *gain*
Credit.

I and my Sister *walks* often together.
Thou and thy Cousin *is* always wrangling.
Honour and Respect *waits* on Goodness.

This *Fellows* *wilt* betroublesome. My Mo-
ther loves him better than I. John *delivereſt*
the letter to *thou*. That is the Man, *who*
thou saw Yesterday.

EXER-

EXERCISE IV.

THIS Book is *more thicker* than thine. She is the *most wisest* of the three. Get me your *Brother Knife*. That *wilt* add to your *Son Disgrace*. It is a most *shockingest* Thing.

Years *slides* fast away, and old Age *creep* on apace. Use *make* Artists, and insensibly *give* Dexterity. Flattery *are* odious, but *have* many Admirer. Vices *imitates* Virtues, and by that Means *deceives* us. Prosperity *hast* numerous Followers, but Adversity *bring* Contempt.

Whilst we *was* hunting, ye *was* studying. She *have* always highly valued *thou*, though *thou has* not believed it. They *says* that the King *am* coming, and that he *wilt* make a grand Appearance.

EXERCISE V.

A Wise man *wilt* hear and will *increaseth* Learning; and a Man of Understanding *shalt* attain unto wise Counsels.

My Son, *forgets* not my Law, but let thine Heart *keeps* my Commandments.

Withheld not Good from *they* to *who* it *art* due, when it *are* in the Power of thine Hand to *does* it.

Hear, ye *Child*, the Instruction of a Father, and *attendeth* to *knows* Understanding.
Keeping

*Keeping thy Hearts with all Dilligence,
for out of it is the Issues of Life.*

EXERCISE VI.

GO to the Ant, thou *Sluggards* ; *considereth* her Ways, and be wise.

Wisdom are betterer than Rubies ; and all the *Thing*, that *mayest* be desired, is not to be compared unto it.

Treasure of Wisdom profit nothing ; but *Righteousness deliverest* from Death.

The merciful Man *do* good to his own Soul : but he, that *are* cruel, *trouble* his own Flesh.

Children Children is the Crown of old Men ; and the Glory of Children *are* their Fathers.

EXERCISE VII.

THE Lord *know* the way of the Righteous ; and the Way of the ungodly *shalt perisheth*.

Let *we* break their Bonds from us, and *casts* away their Cords from us.

My Soul *are* sore troubled ; but, Lord, how long *will* thou *punisheth* I ?

The wicked *shalt* be turn into Hell, and all the People that *forgets* God.

Consider and *heareth* me, O Lord my God ; *lightenest* mine *Eye*, that I *sleeps* not in Death.

EXERCISE VIII.

GOD *art* our Hope and Strength ; a *very* present *Helps* in Trouble.

No Man *mayest* deliver his Brother : nor *makes* Agreement unto God for *them*.

Verily there *are* a Reward for the Righteous : doubtless there is a God that *judge* the Earth.

Thou *crownest* the Year with thy Goodness ; and thy Clouds *drops* Fatness.

I *knows*, O Lord, that thy Judgements *is* right ; and that thou of very Faithfulness *have cause* me to be troubled.

EXERCISE IX.

VIRTUE both *give* Quiet of Life and *takest* away the Terror of Death.

There *art* nothing so *easy*, but it becomes hard when thou *does* it with an unwilling *Minds*.

Nothing *delight* me so much as the *Work* of God.

To be always happy *are* to be ignorant of one *Parts* of the *Thing* of Nature.

They

They *are* free from Fear, *whom* has done nothing amiss ; but they, who *hast* committed Sin, always *thinks* Punishment *hove*r before *his* Eyes.

Pleasure and Amusement, pursued with Moderation, *is* as requisite for the *Preservations* of Health, as Heat, Air, and Moisture *is* for the Growth of Plants and Flowers.

EXERCISE X.

KNOWLEDGE, which *are* separated from Justice, *art* to be *call* Craft rather than Wisdom.

The Ignorance of Youth *oughtest* to be directed by the Experience of old *Man*.

Whatever thou *shall* undertake, always *imagines* that God *stand* a *Witnes*ses of the *Actions*.

Let *we* despise earthly *Thing*, and *thinkest* upon *that who* are heavenly and divine.

Without Chastity, *howe*ver fair the *Bodies mayst* be, it cannot *is* amiable.

Does not thou *composest* thy Eyes to Sleep, before thou *have* resolved on all the *Action* of the *Days* past.

EXERCISE XI.

YOUNG *Person* are not less indebted to their Teachers for the good and wise *Instruction* that are given *him*, than they *is* to their Parents *which* broughtest them into Existence.

When the *Amounts* of all earthly Acquirements *art* duly consider it *wilt* be found to be very little, if any *Things*, more than —Vanity and *Vexations*.

We *were* born for Society and the Community of Mankind, and therefore *shouldest* contribute as much as *are* in our Power to the common *Benefits*.

Bitter Enemies *deserves* much better of us than those pretended *Friend* which would *enticeth* us into Wickedness.

EXERCISE XII.

THE due Management of the early Part of Life *are* of such singular Importance to the future Welfare of Men, that *he* are usually good or bad according to the good or bad *Principle* they then *imbibes*.

Person of high Spirit strive to conceal *his* Grief and Distress from the World as much as *he* are able; not because they *wish* to be deemed insensible of Feeling, but
because

because they *wouldst* appears to *suffereth* with Firmness, rather *becomes* the *Object* of Pity, which, whilst it *mayest* brings Relief, banish Admiration.

It are one great *Provinces* of Reason to *suppreſſes* sanguine Expectations from any Thing below ; since many unforeseen *Accident* may *overthroweth* in a *Moments* those Scheme, which had been *formeth* for Years with Care, Deliberation, and Secrefy.

EXERCISE XIII.

IT are report of Hercules, that when he *grow* up towards Manhood, *they* went into a lonely *Places* and there *ſit* down deliberated with *herſelf* a long *Times*, whether he *ſhould* gave himſelf up to the *Way* of Virtue or Pleaſure.

Plato *wroteth* to Archytas, that he *were* born not for himſelf alone, but alſo for his *Countries* and his *Friend*.

Pythagoraſt *thoughteth* them to be a Wick- edneſs that Body *ſhouldſt* be *fatten* by *Bodies*, or that *ones* Animal ſhould be *ſupporteth* by the *Deaths* of another.

When a *Persons* once *offereth* to *teaches* Themistocles the *Arts* of *remembered* all *Thing*, Themistocles *replieſt*, that he *wouldſt* *does* her a much more acceptable *Favors*, if

he would *taught* him how to forget those Things *who* he wished not to *remembers*.

EXERCISE XIV.

ALEXANDER was at length *convince*, how much more *happier* he *where* which *covetedst* Nothing, than he who *require* the Government of the whole *Worlds*.

It *were* a *Sayings* of Demetrius, that no *ones* was a more *unhappier* Person than him, to *who* no Adversity *hadst* ever *happening*.

Notwithstanding Xerxes was *replenisheth* with all the *Blessing* of Body and *Fortunes*, yet, not content therewith, he *propofeth* a Reward to him, which should *invents* a new *Kinds* of Pleasure.

The Athenians, though the *wise* and most *learnedest* of all the Greeks, *condemneth* Socrates to *dies*, because he *tached* the Unity of God, and the Spirituality of the *Worships* that *are* due to him.

Isocrates used to *calls* *Boy* of a ready *Genius* the *Son* of the Gods.

EXERCISE XV.

FOR a considerable *Times* after the Deluge, Hunting *seem* to *haste* be one of the principal *Employment* of *Mankinds* on Account of the great Number of wild *Beast*

Beast with whom the World then abounds. Nimrod, displaying particular Skill and Activity in this Exercises, were advances to great Honour, and at length acquireth such an Supremacy over his Contemporary, as to be enable to founds the Cities of Babylon, and establisheth the first Monarchy of who History make mention.

The Religion of Antiquity, who prevail's the longest, and extendest the farthest, wast the Doctrines of a Plurality of God, and seem to hast acquired their Influence in the rudest Age of Society, while the Effort of Reason wert feeble, and Imagination and Passion direct the Conducts.

The Phenecian have been universally allow's by Pagan Writer to be the first People, which cultivateth the Art subservient to Navigation.

EXERCISE XVI.

A Taste for what were superb and magnificent seem to has been the distinguish Character of the Egyptians Babylonians, and Assyrians, which he chiefly displayeth in their Work of Arcitecture, though without any Pretentions to Elegances.

The History of the Roman Emperors present we with a set of Wretch, that, if we
excepts

excepts only a few, were an absolute *Disgraces* to Human Nature.

The Greeks *wast* the first *Person* which *hadst* the happy *Arts* of uniting Beauty to Magnificence, and Elegance of Grandeur. Composition also, in a great Variety of *Branch*, were carry by him to a *Degrees* of Perfection, of which few *Modern* can form a tolerable Idea ; whilst Philosophy were cultivate with singular Success. And that his *active* was not inferior to their speculative Talents, appear plainly from the several famous Statesmen and *Warrior*, which at different *Period* springs up amongst them.

EXERCISE XVII.

IN the *Reigns* of David, the *Descendant* of Aaron had multiply to such a Degree, that they *couldst* not all *did* Duty in the Temple at once ; he therefore divided him into Twenty-four *Course*, and ordains that they should *ministered* weekly by Turn.

So greatly prejudiced *was* the Jews against the Heathens around him, that they fancied the very dust of any of their *Country* pollute them ; and therefore *use* to *wipes* their Feet at the Borders of his own Land, lest he should *defileth* the holy Inheritance.

In many *Part* of the East it have long
be

be an usual Thing to *has* at Feasts a airy Kinds of Music, *accompany* with Dancing ; but at *Funeral*, melancholy *Airs joins* with the Lamentations of *Person*, chiefly *Woman*, hired for the Purpose.

EXERCISE XVIII.

ENGLAND, being *wash* by the Sea on three of *it Side*, is exempted from *that* Extremes of *Heats* and Cold, to which other *Country*, lying under the same *Degree* of Latitude, *art expose* ; and, on this *Accounts*, is favourable to the Longevity of *their Inhabitant* in general.

China *are* said to be *divide* into fifteen *Province*, each of *whom*, for *their* Extent, Fruitfulness, Riches, and Populoufness, might well be *reckon* a *Kingdoms* of *themselves*. The *Account*, however, *who* us yet have of this vast *Empires*, are *suspecting* to *is* far from true.

Galilee *wast* divided into *two Part*, whereof the upper was *calleth* Galilee of the *Gentile*, because *they* border upon the *Gentile Nations*, and was in some Measure *inhabits* by them. The whole *Country were* situate to the North of *Palestine*, and, as *Josephus inform* us, exceedingly populous and fruitful.

EXERCISE XIX.

THE principal *Cause* of Idolatry amongst the Heathens were four : The first of *whose were*, the excessive Folly and vain Glory of *Man* ; the second, the abject Flattery of *Subject* towards *his Prince* ; the third, an immoderate *Loves* of Immortality ; and the fourth an extravagant Desire of *perpetuates* the Remembrance of good and excellent *Man*.

As the *Romans* People *was distributeth* into three *Rank* ; namely, that of Senators or *Nobleman*, *Knight* or Gentleman, and *Plebeian* or *Citizen* ; so *was* the Roman Gods also *divides* into three *Class*s.

The first *Classes* is that of the Superior, Select, or Celestial *God*, and *were* twenty in *Numbers* ; twelve whereof *was stile* Consents, because, in *Matter* of great *Moments*, Jupiter *admittedst* him into *their* Council : the second *Class* contains such as were *deify* on Account of *his Merit* ; the third, those whose *Virtue* rendered him somewhat superior to *Mortal*, though not equal to the *others* *God*.

We shall now add a few *Lessons*, relative to the *English Language* ; which may serve at Pleasure, as a farther *Praxis* both on the *Grammatical Institutes*, and the *Strictures* on the *Ellipsis*.

LESSON I.

GRAMMAR being the Key to all Science, a due Regard has generally been paid to it by Men of the best Sense, and most extensive Knowledge. Among the anciant Romans, Persons of the highest Character for Dignity and Learning did not think the Cultivation and Improvement of their native Tongue beneath their Attention ; as we learn from their Writers. Nor have some laudable Attempts in that Kind been wanting, both formerly and of late Years, with Regard to the English Language ; though much remains yet to be done, for bringing it to a regular and complete System in all its Parts.

Dr. WARD.

LESSON II.

THE English Language hath been much cultivated during the last two hundred Years

Years. It hath been considerably polished and refined ; its Bounds have been greatly enlarged ; its Energy Variety, Richness and Elegance, have been abundantly proved by numberless Trials, in Verse and in Prose, upon all Subjects, and in every Kind of Style : But whatever other Improvements it may have received, it hath made no Advances in *Grammatical* Accuracy. *Hooker* is one of the earliest Writers of considerable Note within the Period above mentioned : Let his Writings be compared with the best of those of more modern Date, and I believe it will be found, that in Correctness, Propriety, and Purity of *English* Style, he hath hardly been surpassed, or even equalled, by any of his Successors. It is now above fifty years since *Dr. Swift* made a public Remonstrance, addressed to the Earl of *Oxford*, of the imperfect State of our Language ; alledging in particular, “ That in many Instances it offended against every Part of Grammar.”—But let us consider how, and in what Extent, we are to understand this Charge.—Does it mean, that the English Language, as it is spoken by the politest Part of the Nation, and as it stands in the Writings of our most approved Authors, often offends against every Part of Grammar ? Thus far,

I am afraid, the Charge is true. Or does it farther imply, that our Language is in its Nature irregular and capricious ; not hitherto subject, nor easily reducible, to a System of Rules ? In this Respect, I am persuaded, the Charge is wholly without Foundation.

Dr. LOWTH.

LESSON III.

CAN there be any Thing more ridiculous, than that a Father should waste his own Money, and his Son's Time, in setting him to learn the *Roman Language*, when at the same Time he designs him for a Trade, wherein he having no Use for *Latin*, fails not to forget that little which he brought from School, and which 'tis ten to one he abhors for the ill Usage it procured him ? Could it be believed, unless we had every where amongst us Examples of it, that a Child should be forced to learn the Rudiments of a Language which he is never to use in the Course of Life that he is designed to, and neglect all the while the writing a good Hand, and casting Accounts, which are of great Advantage in all Conditions of Life, and to most Trades indispensably necessary ? But though these Qualifications, requisite to Trade and Commerce, and the Business of this World, are seldom

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or never to be had at *Grammar Schools*; yet thither, not only Gentlemen send their younger Sons, intended for Trades; but even Tradesmen and Farmers fail not to send their Children, though they have neither Intention nor Ability to make them Scholars. If you ask them, why they do this? they think it as strange a Question as if you should ask them, Why they go to Church? Custom serves for Reason, and has, to those who take it for Reason, so consecrated this Method, that it is almost religiously observed by them; and they stick to it as if their Children had scarce an orthodox Education, unless they learned *Lilly's Grammar*. [Nevertheless] I think [it must be granted] that if a Gentleman [and much more a Tradesman] be to study any Language, it ought to be that of his own Country, that he may understand the Language, which he has constant Use of, with the utmost Accuracy.

LOCKE on Education.

LESSON IV.

THE *English* delight in Silence more than any other *European* Nation, if the Remarks which are made on us by Foreigners are true. Our Discourse is not kept up in Conversation, but falls into
more

more Pauses and Intervals than in our neighbouring Countries ; as it is observed, that the Matter of our Writing is thrown much closer together, and lies in a narrower Compass, than is usual in the Works of foreign Authors.

This Humour shews itself in several Remarks that we may make upon the *English Language*. As, first of all, by its abounding in Monosyllables, which give us an Opportunity of delivering our Thoughts in few Sounds. This indeed takes off from the Elegance of our Tongue, but at the same Time expresses our Ideas in the readiest Manner, and consequently answers the first Design of Speech, better than the Multitude of Syllables, which make the Words of other Languages more *tunable* and *sonorous*.

In the next Place we may observe, that where the Words are not Monosyllables, we often make them so, as much as lies in our Power by our Rapidity of Pronunciation ; as it generally happens in most of our long Words which are derived from the *Latin*, where we contract the Length of the Syllables that give them a grave and solemn Air in their own Language, to make them more proper for Dispatch, and more conformable to the Genius of our own Tongue.

The same Aversion to Loquacity has of late Years made a very considerable Alteration in our Language, by closing in one Syllable the Terminations of our preterperfect Tense, which has very much disfigured the Tongue, and turned a tenth Part of our smoothest Words into so many Clusters of Consonants. This is the more remarkable, because the Want of Vowels in our Language has been the Complaint of our politest Authors, who nevertheless are the Men that have made these Retrenchments, and consequently very much increased our former Scarcity.

The Reflection on the Words that end in *ed*, I have heard in Conversation from one of the greatest Geniuses this Age has produced. I think we may add to the foregoing Observation, the Change which has happened in our Language by the Abbreviation of several Words that are determined in *eth*, by substituting an *s* in the Room of the last Syllable.—This has wonderfully multiplied a Letter, which was before too frequent in the *English* Tongue, and added to that Hissing in our Language, which is taken so much Notice of by Foreigners; but at the same Time humours our Taciturnity, and eases us of many superfluous Syllables.

ADDISON'S Spect.

LESSON

LESSON V.

The humble Petition of WHO and WHICH,
Sheweth,

THAT your Petitioners being in a forlorn and destitute Condition, know not to whom we shall apply ourselves for Relief, because there is hardly any Man alive who hath not insured us. Nay, we speak it with Sorrow, even *you* yourself, whom we should suspect of such a Practice the least of all Mankind, can hardly acquit yourself of having given us some Cause of Complaint. We are descended of ancient Families, and kept up our Dignity and Honour many Years, till the Jack-sprat **THAT** supplanted us. How often have we found ourselves, slighted by the Clergy in their Pulpits, and the Lawyers at the Bar? Nay, how often have we heard in one of the most polite and august Assemblies in the Universe, to our greet Mortification, these Words, *That THAT noble Lord urged!* which, if one of us had had Justice done, would sounded have nobler thus: *That WHICH that noble Lord urged.* Senators themselves, the Guardians of British Liberty, have degraded us, and preferred **THAT** to us; and yet no Decree was ever

given against us. In the very acts of Parliament, in which the utmost Right should be done to every *Body, word and Thing*, we find ourselves often either not used, or used one instead of another. In the first and best Prayer Children are taught they are learnt to misuse us: *Our Father* WHICH art in Heaven, should be *Our Father* WHO art in Heaven; and even a CONVOCATION, after long Debates refused to consent to an Alteration. The *Spanish* Proverb says, *A wise Man changes his Mind, a Fool never will.* So that we think you, Sir, a very proper Person to address to, since we know you to be capable of being convinced, and changing your Judgment. You are well able to settle this Affair, and to you we submit our Cause. We desire you to assign the Butts and Bounds of each of us; and that for the future we may both enjoy our own.

And your Petitioners, &c.
SPECT. R.

LESSON VI.

The just Remonstrance of affronted
THAT.

THOUGH I deny not the Petition of
Mess. *Who* and *Which*, yet you should
not

not suffer them to be rude, and to call honest People Names; for that bears very hard on some of those Rules of Decency which you are justly famous for establishing. They may find Fault, and correct Speeches in the Senate and at the Bar: But let them try to get *themselves* so often, and with so much Eloquence, repeated in a Sentence, as a great Orator doth frequently introduce me. My Lords, says he with humble Submission, *That that* I say is this: *That that that* Gentleman has offered, is not *that that* he should have proved to your Lordships. Let those two questionary Petitioners try to do this with their *Whos* and their *Whiches*.—[Besides] How can a judicious Man distinguish one thing from another without saying *This here*, or *That there*? And how can a sober Man without using the Expletives of Oaths (in which indeed the Rakes and Bullies have great Advantage over others) make a Discourse of any tolerable Length without *That is*; and if he be a very grave man indeed, without *That is to say*? And how instructive as well as entertaining are those usual Expressions, in the Mouths of great Men *Such Things as That*, and *the like of That*?

I am not against reforming the Corruption of Speech you mention, and own there
are

are proper Seasons for the Introduction of other Words besides *That* ; but I scorn as much to supply the Place of a *Who* or a *Which* at every Turn, as they are unequal always to fill mine ; and I expect good Language and civil Treatment, and hope to receive it for the future : *That that* I shall only add is, *That* I am,

Yours, THAT.

SPECTATOR, R.

THE

Following LESSONS are annexed,

As having a direct Tendency to instil

Sentiments of VIRTUE *into* YOUTH.

LESSON I.

THE ADVANTAGES OF READING AND
WRITING.

THE Knowledge of Letters is one of the greatest Blessings that ever God bestowed upon Man. By this Means we preserve for our own Use, through all our Lives, what our Memory would have lost in a few Days, and lay up a rich Treasure of Knowledge for those that shall come after us. By the Art of Reading and Writing, we can sit at home and acquaint ourselves of what is done in all the distant Parts of the World, and find what our Fathers did long ago in the first Ages of Mankind. By this Means a *Briton* holds Correspondence with his Friend in *America* or *Japan*. and manages all his Traffic. We learn by this Means how the old *Romans* lived, how the *Jews* worshipped. We learn what
Moses

Moses wrote, what *Enoch* prophesied, where *Adam* dwelt, and what he did soon after the Creation ; and those, who shall live when the Day of Judgement comes may learn, by the same Means, what we do in *Great Britan*, or in the Land of *China*.

In short, the Art of Letters does, as it were, revive all the past Ages of Men, and set them at once upon the Stage ; and brings all the Nations from afar, and gives them, as it were, a general Interview : So that the most distant Nations, and distant Ages of Mankind, may converse together, and grow into Acquaintance.

But the greatest Blessing of all is, the Knowledge of the Holy Scriptures, wherein God hath appointed his Servants, in ancient Times, to write down the Discourses which he has made of his Power and Justice, his Providence and his Grace ; that we, who live near the End of Time, may learn the way to Heaven, and everlasting Happiness.

Thus, Letters give us a Sort of Immortality in this World, and they are given us in the Word of God, to support our immortal Hope in the next.

APPENDIX.
LESSON II.

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SOLID GLORY AND REAL GREATNESS.

WHATEVER is external to a Man, whatever may be common to good and bad, does not make him truly estimable : we must judge of Men from the Heart ; from thence proceed great Designs, great Actions, great Virtues. Solid glory, which cannot be imitated by Pride, nor equalled by Pomp, resides in personal Qualifications and noble Sentiments. To be good, liberal, beneficent, and generous ; to value Riches only for the Sake of distributing them ; Places of Honour, for the Service of our County ; Power and Credit, to be in a Condition to suppress Vice and reward Virtue ; to be really good without seeking to appear so ; to bear poverty nobly, to suffer Injuries and Affronts with Patience, to stifle Resentment, and to do every good Office to an Enemy, when we have it in our Power to be revenged of him ; to prefer the public Good to every Thing ; to sacrifice our Wealth, Repose, Life, and Fame, if necessary to it : These make a Man truly great and estimable.

Take away Probity from the most shining Actions, the most valuable Qualities, and what are they but Objects of Contempt ?

tempt? Are the Drunkenness of Alexander, the Murderer of his best Friends, his insatiable Thirst of Praise and Flattery, and his Vanity in desiring to pass for the Son of Jupiter, though he did not believe it himself; are these consistent with the Character of a great Prince? When we see Marius, and after him Sylla, shedding Torrents of Roman Blood for the Establishment of their own Power, what Regard can we pay to their Victories and Triumphs!

ROLLIN'S Method of Study.

LESSON III.

TRUE POLITENESS.

'TIS an Evenness of Soul that excludes at the same Time Insensibility and too much Earnestness—it supposes a quick Discernment of the different Characters, Tempers, Miseries, or Perfections of Man, and by a sweet Condescension adapts itself to each Man's Case; never to flatter, but always to calm the Passions.—'Tis a Kind of forgetting one's self, in order to be agreeable to others, yet in so delicate a Manner as scarcely to let them perceive you are so employed—it knows how to contradict with Respect, and to please without Sneaking

Sneaking or Adulation ; and is equally remote from an insipid Complaisance and a low Familiarity.

RAMSAY'S Cyrus.

LESSON IV.

PRUDENCE.

PRUDENCE consists in judging well what is to be said, and what is to be done, on every new Occasion ; when to lie still, and when to be active ; when to keep Silence, and when to speak ; what to avoid, and what to pursue ; how to act in every Difficulty ; what Means to make use of to compass such an End ; how to behave in every Circumstance of Life, and in all Companies ; how to gain the Favour of Mankind, in order to promote our own Happiness, and to do the most Service to God, and the most Good to Men, according to that Station we possess, and those Opportunities we enjoy.

Dr. WATTS on Education.

LESSON V.

JUSTICE.

JUSTICE consists in an exact and scrupulous Regard to the Rights of others, with a deliberate Purpose to preserve them

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on

on all Occasions sacred and inviolate :— And from this fair and equitable Temper, performing every necessary Act of Justice that relates to their Persons or Properties ; being just to their Merits, and just to their very Infirmities, by making all the Allowance in their Favours which their Circumstances require, and a good-natured and equitable Construction of particular Cases will admit of ; being true to our Friendships, to our promises, and Contracts ; just in our Traffic, just in our Demands, and just by observing a due Moderation and Proportion even in our Resentments.

Discourses on Social Virtue.

LESSON VI.

TEMPERANCE.

TEMPERANCE consists in guarding against such an Use of Meats and Drinks, as indisposes the Body for the Service of the Soul, or robs me of my Time— or occasions an Expence beyond what my Circumstance admit—or beyond what will consist with those Liberalities to the Poor, which my Relation to God, and to them require—and strongly guarded against whatever has a Tendency to increase a sensual Disposition, or alienate my Soul from Converse with God, and diminish its Zeal and Activity

Activity in his Service, or waste my benevolent Temper to Mankind.

Dr. DODDRIDGE.

LESSON VII.

FORTITUDE.

CHRISTIAN Fortitude or Courage, is a just Firmness of Soul in the Prospect of Danger in the Way of Duty. It enables us to persevere with Steadiness in the View of the greatest Discouragements and fiercest Opposition.

ACTIVE FORTITUDE is such a Temper of Soul as enables us to attempt and venture upon any bold Act of Duty, which may endanger our present Ease and wordly Interest, and prompts us to pursue it with a becoming Steadiness and Bravery of Mind, undaunted at every Opposition we meet with and unterrified at all the threatening Dangers that stand in our Way.

PASSIVE FORTITUDE is such an habitual Firmness and Constancy of Soul, as enables us to bear what Sufferings we fall under, without Repining and inward Vexation, and without any outward Tokens of Sinking or Despondency ; when we sustain heavy Sorrows or Anguish of the Flesh, without any wild or unreasonable Groan-

ings of Nature ; without Rage and unbecoming Resentment, without Tumult and Confusion of Spirit : and this should be the Temper of our Souls and Christian Conduct, whether the Sufferings which we feel arise from the immediate Hand of God, or from the Injuries and Violence of Men.

Dr. WATTS.

LESSON VIII.

THE ORNAMENTS OF YOUTH.

AMONG all the Accomplishments of Youth, there is none preferable to a decent and agreeable Behaviour among Men, a modest Freedom of Speech, a soft and elegant Manner of Address, a graceful and lovely Deportment, a cheerful Gravity and good Humour, with a Mind appearing ever serene under the ruffling Accidents of human Life : Add to this a pleasing Solemnity and Reverence when the Discourse turns upon any Thing sacred and divine, a becoming Neglect of Injuries a Hatred of Calumny and Slander, a Habit of speaking well of others, a pleasing Benevolence and Readiness to do Good to Mankind, and special Compassion to the Miserable ; with an Air and Countenance, in a natural and unaffected Manners

Manner, expressive of all these excellent Qualifications.

Dr. WATTS on Education.

LESSON IX.

THE HAPPIEST YOUTH, MANHOOD, AND
OLD AGE

HE, who in his Youth improves his intellectual Powers in the Search of Truth and useful Knowledge, and refines and strengthens his moral and active Powers, by the Love of Virtue, for the Service of his Friends, his Country, and Mankind; who is animated by true Glory, exalted by sacred Friendship for social, and softened by virtuous Love for domestic Life; who lays his Heart open to every other mild and generous Affection; and who to all these adds a sober masculine Piety, equally remote from Superstition and Enthusiasm: that Man enjoys the most agreeable Youth, and lays in the richest Fund for the honourable Action, and happy Enjoyment, of the succeeding Periods of Life.

He, who in Manhood keeps the defensive and private Passions under the wisest Restraint; who forms the most select and virtuous Friendships; who seeks after Fame, Wealth, and Power in the Road of

Truth and Virtue, and if he cannot find them in that Road generously despises them ; who, in his private Character and Connexions, gives fullest Scope to the tender and manly Passions, and in his public Character and Connexion serves his Country and Mankind in the most upright and disinterested Manner ; who, in fine, enjoys the Goods of Life with the greatest Moderation, bears its Ills with the greatest Fortitude ; and in those various Circumstances of Duty and Trial, maintains and expresses an habitual Reverence and Love of God : that Man is the worthiest Character in this Stage of Life ; passes through it with the highest Satisfaction and Dignity ; and paves the Way to the most easy and honourable Old Age.

Finally, He who, in the Decline of Life, preserves himself most exempt from the Chagrins incident to that Period ; cherishes the most equal and kind Affections ; uses his Experience, Wisdom, and Authority, in the most fatherly and venerable Manner ; acts under a Sense of the Inspection, and with a View to the Approbation, of his Maker ; is daily aspiring after Immortality, and ripening apace for it ; and having sustained his Part with Integrity and Consistency to the last, quits the Stage with a modest and graceful Triumph ; this is the best, that is the happiest, Old Man. A

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